The Great Want of the Age,

BY THE

Rev. Robert H. Craig.

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"HENOS ESTI CHREIA."

LUKE X., 42.

(What the Master says,—"There is need of One,"—Himself.)

THE GREAT WANT OF THE AGE

BY THE REV.

ROBERT H. CRAIG,

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AUTHOR OF "THE ADVANTAGES OF KNOWLEDGE," "THE IMPORTANCE OF SELF-CULTURE," "THE BEST METHOD OF TEACHING," &C., &C.

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PREFACE.

Previous to going to press with this work, I submitted the manuscript to several friends, on whose judgment I could rely, they encouraged its publication, and recommended it to others, the result was a large subscription list in a short time, signed by clergymen of all denominations, many of the most influential citizens of London and its neighborhood, and now it is "OUT." It will therefore speak for itself, and be judged by what it says upon the *deepest* PROBLEMS of the age we live in. I have done my utmost to solve them with clearness, and shrunk from no difficulty, however arduous, to give the correct solution—being fearless of opposition, and free from all sectarian bias, my simple and sole aim has been to arrive at TRUTH and to state it INTELLIGIBLY; and I trust it will be the means of leading all who read it to the *goal* of their being, and to the end it contemplates, viz., "TRUE HAPPINESS." I take this opportunity of cordially thanking all who have so kindly helped me, as a stranger, to launch this work, and I cannot but admire the intelligence and worth of the people who dwell in this lovely land; and heartily do I wish them all a happy Christmas and a prosperous New Year, when it comes!

Especially have I to thank the Revs. Alexander Grant, Peter McDonald James Lince, Canon Innes, D. McGillivray, and likewise the numerous dear private friends who have helped forward the *subscription list* by their kind recommendations of the work, and now I hope it will have a speedy sale and give satisfaction.

Commending it to the blessing of Almighty God, and all who read it—until the period arrives, when there shall be "*no more night*," but one bright and endless day of blessedness,

I have the honor of subscribing myself, every soul's true

WELLWISHER,

R. H. CRAIG.

175 John Street, London, Ont.

Dec., 1883.

P. S.—For index of contents please see end of book and read the ADDENDUM.

RECOMMENDATIONS REFERRED TO IN THE PREFACE.

From the Rev. Alexander Grant, of London, Ontario.

"From what I have been able to examine of this book in Manuscript, and from what I know of its author, I believe its teachings are safe; a very wide range of thought is traversed, and what in many cases would be subject matter for a good many volumes is glanced at. For Sabbath Schools and young people in general, anxious to initiate themselves in some of the great questions that have engaged great minds, we recommend the work."

"ALEXANDER GRANT."

From the Rev. Peter McDonald, London South, Ont.

"THE GREAT WANT OF THE AGE" is the title of a volume the Rev. R. H. Craig, lately from Great Britain, has written for publication. It sketches the notable characteristics of the age; contains a section on the origin of sin, and a dialogue between the author and an assumed atheist, to evince *the claims of Christianity on rational belief.* Itelucidates the provision made through Christ to thwart the Dominion of evil, and deliver men from its power, so that the object sought for—the amelioration of mankind and true Happiness may be possessed by all. It brings a wide range of thought before the reader in facile and perspicuous style. The price is only $1.50 elegantly bound in cloth." "P. MACDONALD."

From the Rev. J. Lince, Komoka, Ont.

"THE GREAT WANT OF THE AGE" is sound and healthy Literature. The object of this work is to grapple with the errors and sins of the age in which we live, and implant in the mind principles that will keep us safe and secure, "like an anchor" on the great ocean of life. Having examined the work, and knowing the writer to be a man of ability, I can cordially recommend the book to all, and would be glad to know it was read by *thousands* of the rising generation." "J. LINCE."

The three recommendations above are from Baptist Ministers.

From the Rev. Canon Innes, London, Ont. (Episcopalian.)

"I would earnestly recommend this work."

From Rev. D. McGillivray, of St. James Church (Presbyterian), London.

This esteemed and truly talented man, and kind friend and excellent minister of the Gospel, has both among his flock, and at meetings of his people, strongly advocated this book; saying he "believed it was *a great work,* and would prove a great work on the Great Want of the Age, and he would strongly recommend it to all."

It is unnecessary to cite any more Recommendations, although there are more besides the above. The Book must stand on its own merits. It has not been got up to make money, because its price is made low, but that it may prove, like every good book, "*a light to the soul,*" and make many HAPPY.

The Great Want of the Age.

WHAT IS THE GREAT WANT OF THE AGE?—The great want of the age is to "banish all existing evils from society, turn every curse into a blessing and make every one truly happy."

Everyone will admit this is most desirable, because everyone is seeking after happiness. But how to attain it? is the question. To show how it is to be effected is the aim herein contemplated.

Let no one say it is chimercial and impossible, for I will prove that such an amelioration of society is not only possible but practicable.

"It is a visionary dream," methinks I hear some one say, and adding: "Such an amelioration of society as that proposed in such a world as this, how is it possible?" It is just like many commendable philanthrophic enterprises of benevolent minds in past times, that have proved a failure! For perfection is too fair a flower to bloom in this noxious desert.

Who cannot say with one of old, "I have seen an end of all perfection?" Who does not know from painful and bitter experience—from the losses and crosses, the baffled schemes, the frustrated hopes and the mortifying reverses and galling disappointments, in this wretched world—it is an utter impossibility?

Does not Solomon, the wisest of men, tell us, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done, and there is no new thing under the sun?" So fixed and unchangeable are the conditions of human nature and human society, that they cannot be changed or altered, for "that which is crooked cannot be made straight"—cannot be brought into position, "and that which is wanting cannot be numbered"—or made a complete whole; therefore, I maintain your scheme is preposterous and absurd!"

I freely admit all you say in your premises. Solomon did mean what you affirm; but there is nothing in your premises to upset my scheme?

"I think there *is* a great deal to upset your scheme," replies the objector, "for Solomon asserts, owing to these unalterable conditions in human society, there can be 'no new thing under the sun;' but if all existing evils be removed, and every curse be turned into a blessing, and everyone made truly happy, this will be a new thing under the sun!"

Of course it will, and the sooner the better, for "'tis a consummation devoutly to be wished."

"But how can such an amelioration be accomplished, I should like to know?" says my objector. I reply, "It cannot be done by the things themselves. Can the Ethiopean change his skin?" The "Great Want of the Age" requires omnipotence to create the new conditions necessary to meet the "Great Want;" and the omnipotence of gentleness has come to do it, and is doing it every day. For, in whomsoever the omnipotence of gentle-

ness, which is the *infinite love of God*, is found, the inordinate self-love in man (which is the cause of all the evils in society) is removed to make room for the infinite love; and it turns every curse into a blessing and makes all things "*new*." And just in proportion as the divine transforming love is possessed and cherished individually, in the same proportion, the old conditions of human nature and human society become "new," and its possessor is made truly happy; therefore, the amelioration I contend for is neither chimerical nor impossible, but a thing easily attainable.

To demonstrate this fact is the business I now undertake, which deals with the deepest problems in the ever enlarging range of human thought, and it carries us to the utmost bounds of the human understanding with delight.

I have no personal interest in this discussion beyond the special and paramount claims of truth. No favorite dogma, no school of theology or of philosophy to defend, no blinding prejudices to sway my judgment (as far as I know), and no withering scorn to lift me above my fellowman.

Every enquirer after truth I hail as a brother or a sister. The pioneers of progress, who are so much hated because they have the pre-eminence of mental independence, I can look up to and esteem them highly; and I trust no angry word or unkind feeling shall ever betray my responsible privilege in speaking forth my own independent, unbiased and earnest convictions in solving the great leading questions that are now coming to the front for calm and deep and manly investigation.

These are Times of great interest and great moment, and my object will be in the first section to review them and ascertain what is wanted. Then the other sections will link in together with the first as a connected chain of reasoning to resolve the interesting question proposed, viz.: "How to banish all existing evils from society, turn every curse into a blessing, and make everyone truly happy?" In prosecuting this enquiry we are associated with the greatest minds that have ever lived, for man's "chief good" — or man's right position in the universe of God and human amelioration have always been their favorite themes. The greatest of living minds are now interesting themselves in these subjects, and let no one turn away from them until they are mastered; for, of all questions, the question of our own true happiness, and the happiness of others, should be thoroughly mastered. Let us look at the efforts put forth in past times to solve this deeply interesting problem.

King Solomon, the Greek philosophers, the Schoolmen, and the greatest of Thinkers since their day, have all labored to arrive at a satisfactory result on the great question in which we are all interested, how to attain true happiness.

KING SOLOMON.

The renowned monarch of the Hebrew nation brought the mightiest intellect ever given to man to solve this question. With vast knowledge both of human and divine things, with superhuman wisdom, and with boundless resources at his command, he strove hard and long to ascertain if the happiness he wished for could not be found, and if the state of hu-

man society could not be perfected, and the result he arrived at everyone knows—"All was vanity and vexation of spirit."

There are two points in his case, be it remembered, that go to explain his findings as nil: 1. His moral state blinded his mental vision; and 2. what he sought for he could not find, because he sought for happiness where happiness could not be found.

King Solomon, history informs us, had forsaken God and his worship and service; he had wickedly broken his covenant with the Most High; he had become an idolater, and a royal patron of idolatry, built temples to heathen divinities, conformed himself to the practices of heathen monarchs, and gave himself up, alas! to a low sensual life and lost the high-toned spirituality he once had, and fell into a worldly-minded infidelity when he wrote the Ecclesiastes on which we have been commenting, when God appeared to him and rebuked him for his folly, and warned him of what would come upon his family, as he had been foretold if he obeyed not the Lord his God. And therefore Solomon was morally unfitted to solve the problem.

The consequence was that he sought for true happiness in the wrong direction, as his own experience proved. He sought for it in earthly things—in the acquisition of vast possessions, in gorgeous palaces, blooming vineyards, flowing fountains, beautiful plantations, lovely gardens, a great retinue of slaves, in abundance of cattle, the treasures of kings, in things rare and superexcellent, in abnndance of Riches—silver and gold, in the charms of music—vocal and instrumental, and "whatsoever mine eyes desired I kept not from them;" he tells us: "I withheld not my heart from any joy, for my heart rejoiced in all my labor (while the enthusiasm lasted in carrying it forward to completion, his enjoyment lasted), but when completed he was unsatisfied. He grasped at a shadow instead of the substance, for, "behold, all was vanity and vexation of spirit, and there was no profit under the sun"—no true satisfactionin it all, proving the truth of the great Scotch poet, that

"*The best laid schemes of mice and men gang aff agley*" (fail).

Solomon's God-like soul, true to its native nobility, spurned all those trifling toys, and would not be cheated out of its glorious birthright. The human soul has such boundless aspirations, such irrepressible desires and amazing potentialties, that nothing less than what is infinite in perfection and eternal in duration can satisfy it. A life of sense cannot satisfy it. It only tantalizes it and produces vexation of spirit. Intellectual pursuits cannot satisfy it, "for in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow." How strange, then, that the pursuit after happiness is still persevered in where happiness cannot be found! Is it not folly to seek for true happiness where we only find disappointment? Is it not madness constantly to believe in promises that are constantly broken?—to confide in what cheats us with the blossom instead of the fruit?—to rely upon the herald of anticipation which addresses our imagination, when our experience tells us it is a delusion, like the mirage in the desert, which distance creates, but contiguity destroys?

And yet is it not a good thing that the soul that God has created

within us thus protests against everything that is not man's chief good, for if it were satisfied with less we would find out our mistake when it was too late to be rectified. Let us learn then the great lesson which is thus taught us by the faithful witness we have within us, to rise to the infinite, all-perfect Creator as the only adequate portion for the soul he has given us, and find our true happiness in Him.

THE GREEK PHILOSOPHERS' EFFORTS.

The deep thinkers among the Greek philosophers were as much astray as Solomon was in regard to man's "chief good." For they all differed about it. Each formed his own ideal. Aristippus sought it in pleasure, Socrates in wisdom, and Epicurus in both; while the Stoics endeavored to find it in stern indifference to pleasure or pain; and so much did they differ among themselves that some 287 different summum bonums were chosen as man's chief good, among the Greek philosophers. Instead of finding it in "*one thing*," they acted as many do now to find it in never so many things, and found it in none.

The Schoolmen, who were philosophers and divines in the middle ages in the schools established by Charlemagne, bestowed much attention upon the subject of human happiness; they defined happiness thus, to use their own words: "In beatitudinem fertur voluntas, non ut voluntas sed ut natura" (The will carries us toward happiness, not as will but as nature). They meant happiness is as natural for us to seek after as it is for the sun to shine, that as the sun was made to give light and heat, so we have been made to get and enjoy happiness; that happiness is not only a volition of the will, but the entire aim and bent of our whole being; that it is an object we are bound to set all our sails for till we reach it; that morning, noon and night it is the one thing we are continually seeking for and longing for and pining for.

This every one is conscious of. Happiness is the deepest instinct implanted in our nature; it is all our instincts in one. Happiness, therefore, is the one great want of the age, for it is the want of every one.

The subject is one, then, in which we are all deeply and personally interested and it is, therefore, entitled to our most earnest attention. It is the cry of our own inmost spirit and it should not be disregarded. God has implanted it within us not to be crushed, but to be gratified in a legitimate manner.

THE GREAT QUESTION NOW GONE INTO.

The whole question, then, comes to this: "How is true happiness to be secured?" for while all are seeking after it, few seem to find it.

I think the correct explanation consists in this, that we have made happiness our chief end, just as the Schoolmen did, instead of making something else our chief end which will infallibly secure it, for happiness is not, after all, the end of our being. What will secure our well-being will secure it. If your watch be not going right, you have to get it put right and then it will go right. Your wishing the watch to tell you the right time will not make it do it. Our continually wishing after happiness will not bring it. The watch is a machine that has to keep its

equilibrium with the march of time; it has to obey the mechanical law on which it is constructed to give the result you want from it. As it is, then, with your watch, so is it with what we wish with respect to happiness —it is the result of obedience to fixed laws. If we want health we must obey the laws of health to procure it. If we want health of intellect we must obey the dictates of reason to secure it, and if we want moral health we must obey the laws of moral health that insure it.

IT LIES IN OBEDIENCE.

The whole science of happiness, therefore, is reducible to one word, "obedience," or the fulfilment of the conditions to which happiness owes its birth. If people would care less for happiness as their chief end, and care more for what infallibly secures happiness, as their chief end, happiness would come as a necessary consequence; and, instead of being mocked by a cloud, they would have the sunlit joy of happiness within them. For happiness does not consist in externals, but in the rich enjoyment of the unspeakable treasure itself in the mind. It is, in short, by doing the will of God, and not our own will, that true happiness is most undoubtedly obtained. Therefore it is not the end of our being, but the result of our well-being.

God has written His will in our physical constitution, in the laws of health, for the preservation and enjoyment of our physical happiness, for truly the health of the body is very essential to the true enjoyment of life and happiness. Physiology should be studied.

God has given us an intellectual nature, and written his will in our mental constitution, and in proportion as we cultivate our intellectual faculties, the more vigorous and enjoyable they become. Phrenology should be learnt.

And God has written His moral law, the transcript of His own image in our conscience, that by obeying its dictates in accordance with His holy word, we may have moral health and happiness. The Bible should be *earnestly read.*

But now comes a point of the greatest importance. We have seen that the efforts of the greatest philosophers, in past ages, were unsuccessful, and we see daily that the efforts now made to secure true happiness by the greatest philosophers of our age, are just as unsuccessful, for they ask, "If this life be worth living for?" and they conclude "It is not." If, then, this "life be not worth living for?" there can be no happiness in it *to them*, for what is life without happiness?—not worth living for. Human life, I hold, is nothing without enjoyment; therefore, our modern philosophers are no better than the ancient philosophers in this respect, because they have not found true happiness for themselves, and cannot, therefore, reveal the secret to others. Will the wail of weeping, lamentation, and woe forever ascend to heaven? Shall it forever be said, Who will show us any good? With Charles Dickens, I ask:

"Can this eventful life no mortal teach,
But what is aye beyond our reach?'

THE TRUE SECRET WILL BE OUT.

Take heart,—there is balm in Gilead, there's a Physician there that can

cure "all the ills that flesh is heir to," and teach us the great moral of this eventful life, a moral which the wisdom of Solomon could not find out, a moral which the insight of the Greek philosophers could not discover, a moral which the learning of the Schoolmen could not unfold, a moral which the advanced thinkers of our age cannot make known. It comes through inward experience of the infinite love of God in Christ crucified, which renews and rejoices the sad human heart as nothing else can.

IT IS THE DOCTRINE OF CHRIST.

The doctrine of the Great Teacher, sent from God, and a doctrine, too, which does not set aside the light of science to teach us God's laws in our physical frame, because God has made these laws and given us reason to comprehend them. The doctrine of Christ does not set aside the light of mental and moral philosophy, because God has made us in His image, and has given us a consciousness of His image, and He likes us to look into it and understand it better. The doctrine of Christ does not set aside the refining and elevating influence of the fine arts, for the fine arts help us to appreciate nature better where God has stored away all the fine arts in their original copies. It does not set aside the interests of this life, but secures them. It does not set aside education, and learning, and culture, and refinement, but it is the fosterer of them all. It does for us what nothing else can. It gives us a blessedness which the world can neither give nor take away. It puts everything in its right place, it extracts honey, like the bee, from every flower, it makes the bitter sweet, and turns every curse into a blessing. And to know this doctrine I take to be "the one great want of the age." Oh, it is a doctrine not half understood by them who know it best.

Nineteen centuries have nearly revolved, and, with all the intellect, and all the learning, and all the Christian experience, these centuries have conferred on the human race, where is the man or the sect that has ever completely mastered Christ's doctrine? The angels in heaven have not yet mastered it. It will take all eternity to learn its beauty and glory and blessedness.

Never man spake like the man Christ Jesus. His doctrine is pure as a sunbeam, sublime as heaven, and true as God. It infinitely excels the method of the Schools, and the teaching of all others, because the essential element in all successful teaching is to impart the whole soul of the teacher to his pupils. Christ not only does this best of all teachers, for true piety can not exist within us without Christ's very spirit, His very image being within us; but, oh, that impartation so far excels all the impartations of our most renowned teachers, that I have no words to express it. No words can portray the Divine Word.

> "Oh, who shall paint him? Let the sweetest tone
> That ever trembled on the harps of heaven
> Be discord; let the chanting seraphim,
> Whose anthem is eternity, be dumb;
> For praise and wonder, adoration all
> Melt into muteness, ere they soar to Thee,
> Thou sole perfection! theme of countless worlds!"

And this ejaculation, however grand, is as nothing to convey the preciousness of the unspeakable inward experience of the love of God glowing in the heart of the poorest, meanest, and most despised disciple of Jesus, who has learnt His doctrine, and has the precious germ of eternal life in His soul, which is struggling to grow and fashion his ineffably sweet and lovely image within, amidst so much that is opposed to it, and to make us all divine.

Indeed, silence here is best, silent musing, with tears of joy, holy joy, dimming the eyes, to make us look within, and meditate, in sacred silence, on the matter. But I would observe there is much at fault about

RELIGION VERSUS SCIENCE, AND VICE VERSA.

Religionists have too long neglected the teachings of science which is just the teachings of nature's laws. Too long have they opposed science as if it were an enemy to their well-being. Too long have they despised the culture of the intellect and strangely associated it with infidelity, which is paying no small compliment to its adherents. Too long has ignorance been the mother of our devotion, sentiment its nurse, narrow contracted views its cradle, and sterility, and puerility its product and pretence.

The cause of Religion has suffered more than any one can tell from this weakness. Such religionists disgrace the loftiest system of truth that ever man or angel beheld. They have dwarfed it, deformed it, almost annihilated it, although they know it not; their little narrow contracted souls have never allowed the boundlessness of the Gospel system to be even looked at or to penetrate their living consciousness with its glorious effulgence of light and life and joy extending to all the mighty moral universe of God as heaven's antidote against sin and sorrow and misery, not only to irradiate all lands and all hearts on earth, but all the powers and principalities of heaven—the whole empire of God—and I will prove it.

The minds of too many christians have resembled dark caverns which admit a little ray of heavenly light, but the divineness of Christ's doctrine is proven thereby, when it has so cheered and comforted its subjects, so elevated and prepared them for a higher state of being, as no other system of truth ever has done or can do.

On the other hand, infidels are very much at fault; they set up Reason against Religion, and Science against Faith; for all truth is one, not two: not two jarring elements and destructive forces, but one perfect whole.

Reason is as much required in matters of Religion as reason is required in the circle of the Sciences; and Faith is as much required in every day life in the transactions of business and commerce, as faith is required in the sublimer life of God in the soul; hence, I consider that it is a supreme proof of the Divinity of Christianity, when the laws written upon our physical and mental and moral nature are the laws that are recognized by Christianity as conducive to our well-being; which laws Christ himself fulfilled when upon the earth, in His childhood and manhood; and which laws in our nature are developed by their evolution in righteousness and true holiness so as to give us the sublime monarchy over ourselves on earth, and by their higher development and holier transformation to qualify us to sit on the thrones of heaven, for Christ in our nature now sits

at the right hand of the Majesty on High; and has promised His disciples to sit on His throne with him! Now, this inward harmony between our nature and Christianity for onward progress and development I consider one of the most powerful proofs of the unity of truth that can be given, and of the Divinity of Christianity.

None of the precepts of Christ violate any law of our physical constitution, nor any law of our mental constitution, nor any law of our moral constitution; but Christ's precepts, when obeyed, add strength and purity and beauty to the whole of our three-fold nature; and there is therefore a closer connection between our obedience to the laws that now secure our present well-being and our future well-being, than has been generally considered. We are, by obedience to these laws, preparing for higher happiness, higher privilege and nobler elevation hereafter among the saints in light; while, on the other hand, through disobedience to these laws, which God has stamped upon us in our present state, we are unfitting ourselves for that higher state of being and lose it altogether. Fitness is a universal law of nature.

Now, all this reasoning proves that God designs our individual happiness; that the author of our being is the source of our well-being; that the God of nature is the God of Scripture; that we are all made for progress and are making progress either for good or evil, for weal or for woe; that our future condition will bear an exact correspondence to our present condition, morally considered; and that all revolves upon the two pivots of obedience to Divine Law, or of disobedience to Divine Law.

I now submit the plan I propose to secure the objects in view.

PLAN STATED.

Individual progression in moral perfection, as its basis; from supreme love to God and sincere love to our fellow-men, as its motive; and the amelioration of mankind, as its end.

I. The Review of the Age will come first, in order to see its wants.

II. The System of Atheism, examined next, under its various phases and proved to be a barrier in the way of progress, that requires to be removed.

III. The Being and Benignity of God established on seven rational *scientific* grounds in order to reach the infinite fountain of happiness with intelligence, with faith, with love, and deepest reverence.

IV. The Book of Books, wherein God has been pleased to reveal His great promise to man, and the corresponding obligation to do His will; and lastly:

V. The deeply important enquiry as to the origin of sin in a holy universe, (1) traced to its source; (2) its awful consequences; (3) the divine remedy; (4) mankind placed in new conditions of probation superior to the old conditions: (5) glorious results; (6) important lessons; (7) the unfolding of the plan submitted through individual progression in moral perfection, from love to God and love to man, proved to be effectual for the end proposed in the amelioration of human society and the attainment of true happiness.

SECTION I.—THE AGE WE LIVE IN REVIEWED.

SEVEN LEADING CHARACTERISTICS.—(1) It is a mechanical age; (2) A money-loving age; (3) An age of unprecedented progress in science, art, and education; (4) It is a superficial age; (5) A truth-forsaking age; (6) A sinful age; and (7) It is a lawless age, and near its close.

Much has been said in high eulogy of the 19th century, and nearly as much in severe censure of it. The authorities on either side have equal claims on our credence. Consequently, the only alternative left is to examine the evidence of facts, with unbiased minds, and impartially judge for ourselves. The magister dixit, or human authority, is a thing of the past. Freedom of thought and discussion now takes the place of mental bondage.

Our age has seen a glorious day, in the breaking of many fetters. Freedom of speech and a free press are among the glories of our age. Our fore-fathers purchased our civil and mental freedom for us, at the expense of imprisonment and blood. May we worthily use it as the offspring of such illustrious ancestors!

Mental thraldom is adverse to mental progress. Mental freedom is the nurse of intellectual and moral vigor, and to these there is no limit. For, if the accomplishment of philosophy imply a cessation of discussion, if the result of speculation be a paralysis of itself, the consummation of knowledge is the condition of intellectual barbarism. But we need not be afraid of this. We are but in the beginning of the onward progress of our being; great achievements in knowledge, as well as in human amelioration and happiness, are yet to be made.

But the glorious freedom we now enjoy, as it produces more diversity of opinion, so it necessitates more careful consideration; it demands more thoroughness of enquiry, to arrive at the truth in its harmony, so as to approximate to the epoch when diversity will become unity.

The high intelligence of our age requires of all who live in it to be intelligent; and the numerous errors that prevail should make us all the more vigilant. Weeds grow faster than fruits, if not checked. Our single aim should be to sacrifice everything to truth, so as to get at "the truth, the whole truth, and nothing but the truth." Truth is the precious gem we should all dig for, and knowledge is the wing whereby we fly to heaven.

THE AGE WE LIVE IN.

(1.) Our age, I have said, is "a mechanical age." The age, above and beyond all others in the world's history, which, with its whole might, forwards, teaches, and practices the great art of adapting means to ends. The 19th century ushered in that triumph of mechanical skill, James Watts' steam engine, perfected. This marvellous machine has communicated a quickening impulse to the mechanical genius in man, multiplied our industrial activities, increased our riches, annihilated space, and enhanced the value of time. It has girdled the globe with railways, made highways for commerce along rivers, seas and oceans, and now a journey round the world can be performed with far more ease and comfort, and in less time than it took to visit the land of Palestine in a former age.

The advantages it has conferred are numerous; see how it wafts us

across the Atlantic in spite of wind and weather, how it manufactures our garments, sows the corn, and reaps the golden grain; see how it draws water from the fountains, coal from the coal mines, oil from the oil wells, prints literature to enlighten us and diffuses religion to bless us; see how it has been the promoter of peace, progress, and union among the nations, and united mankind in the sanctities of brotherhood, and, with "one touch of nature, makes the whole world kin!"

But, like everything that is good in our world, has not the steam power been attended with some disadvantages? If it has diminished manual toil, has it not increased the demand for more physical activity and mental energy, so that human life is often endangered? If it has benefitted the rich mill-owner, the large ship-owner, and the extensive railway shareholder, has it adequately improved the condition of our operatives in the mills, the mariners on the seas, and the employés on the railways? If it has made millionaires of monopolists, has it not made bankrupts of small traders, and created huge inequalities between the rich and poor? which inequalities are subversive of the spirit of Apostolic Christianity, which exulted in fraternity, equality, and heaven-born liberty!

But the greatest evil attending our mechanical age is seen in its effect on mechanical students, leading them to think that "*mechanical law conforms everything to itself;*" they have raved and said "man is a machine," "nature is a machine," "the human body is a piece of clock-work, and the Deity is a mechanical power!" What wonderful discoveries! How very smart this is! But the drollest of their drolleries is when they assert: "The brain secrets thought as the liver secrets bile." The ground on which this mental law is founded is set forth thus: that "the brain is the mind and the mind is the brain, for everything is reducible to matter," and, therefore, "the atomic theory solves the problem of the universe and accounts for its origin." Thus it would seem that *what* Jean Paul Ritcher predicted, has come to pass, that "an age would come when of the world will be made a world-machine, of the ether a gas," [well this may pass, but what follows cannot without protest,] "of God a force and of the next world a coffin." Bosh! Just a a remark or two on this nonsense. that "mechanical law conforms every thing to itself." Who does not see how this delusion arises? Let any single idea become an all-absorbing idea in the mind and it will shape and conform everything to itself? Everyone views things from his own standpoint and through his own media, through his own glasses, for everyone wears glasses of some sort, except the impartial and candid. Lord Bacon has cleared up this well in his "Doctrine of the Fallacy," wherein he shows how the human mind is biased and misled in its judgment by preconceived opinions, prejudices, idle conceits, ignorance and error, which he appropriately designates "the idols of the mind." Enquiring and reflective young men and women would do well to read Lord Bacon on the "Doctrine of the Fallacy," which dissects the human mind with the hand of a master. Who has not been amused and amazed at the different opinions about the same things that are entertained without any right and clear knowledge of what they are so positive about, making one laugh to split their sides at

their funny observations. As Virgil's peasant compared great things with small, Rome with Mantua, so many compare London with its millions to their little village or town with its units. So is it with mechanical law, in some minds conforming everything to itself.

But it is not true in point of fact, but a gross blunder to say "mechanical law conforms everything to itself," because there are other laws besides the mechanical law in operation in the universe,—the law of attraction, the law of of electricity, the law of magnetism, etc., not to speak of spiritual laws or the hidden principle of life, all of which are quite different from the principle of mechanical law or dynamics. Besides, who gave these laws their birth and their different modes of operation? The scientists hailed machinery as a new revelation of the structure of the universe to get rid of the supreme intelligence who constructed it! How strangely men will contradict themselves! See how they admired James Watt's genius in discovering the mechanical law and lauded him to the skies while the infinite intelligence who formed the mechanical law is regarded as without intelligence and that a congress of brainless atoms originated it! Is not the framer of a law greater than he who interprets it? Who but an infinite intelligence could construct the machinery of the material universe, and what mind but an infinite mind could have impressed upon it the laws that regulate its uniform modes of operation? To say "the brain is the mind and the mind is the brain," is equally untrue, as to say "mechanical law conforms everything to itself." For the brain is not the mind, but the organ of the mind, as the eye is the organ of vision and the ear the organ of hearing. The mind is as distinct and different from the brain, as a man is distinct and different from the house he lives in. The house is not the man and the man is not the house. The soul of man is as distinct from the body, as the house is, he lives in. There is a spirit in man and the inspiration of the Almighty giveth them understanding.

Matter is not mind, and mind is not matter. Take the attributes of the one and the attributes of the other, compare them, and you will find they have nothing in common, but are entirely different. What are the attributes or properties of matter? Matter has in it,—take for example a stone, a basin of water, a clod of the valley, a flower, or a tree,—and you will find in all these objects the properties of extension; they can be measured and weighed, and so can the brain. Resistance—the stone you touch resists your touch; the water you put your hand into waves its yielding drops to receive your hand, but still retains its gentle resistance, and is, therefore, a powerful astringent. Divisibility—you can divide the stone, or cut the diamond finer and finer, still it sparkles, and you only want instruments and strength of vision to divide it still more and more, an infinitum. And matter has the property of "vis inertiæ," inactivity, or mobility, the power of motion when put into motion.

These are the principal properties which matter, with its endless modifications, possesses, and by means of these properties belonging to matter we judge of its essence.

Now, consider the attributes or properties of mind. Mind has the property of perception; it can discern, or apprehend, and obtain know-

ledge through the senses, and form ideas. Matter can not do this. It is the spiritual essence in the brain, through the external senses, that does it. Mind has the property of consciousness of a living principle within. It can think, can will, choose, or refuse; it can recall the past, anticipate the future, can combine, create, and originate fresh thoughts and new ideas of things, and this senseless matter can not do.

Matter dies when it has served its end; mind never dies, but lives forever. It has the impress of immortality stamped upon it. When the brain and the senses have served the end of their existence as the organ and the vehicles of the mind, they return to their kindred dust, but the soul returns to Him who gave it. The body goes down to the grave, but the living and undying essence within us enters upon the boundless expanse of eternity. Reason and revelation teach this.

The attributes of progress distinguish the mind from matter. In all the organized productions of nature, we see that they require only a limited time to reach their perfection and accomplish their end. Take, for example, that noble production—a tree. Having reached a certain height and borne leaves, flowers, and fruits, it has nothing more to do. Its powers are fully developed; it has no hidden capacities, of which its buds and fruits are only the beginnings and pledges. Its design is fulfilled; the principle of life within it can effect no more. Not so the mind. It is always growing, and expanding, and yielding higher and richer fruits in virtue, and goodness, and intellectual attainments.

"'Tis immortality disciphers man, and explains the mysteries of his Maker" The mind, by going forwards, does not reach insurmountable prison-walls, but learns, more and more, the boundlessness of its powers and its unending progress.

The superiority of mind to matter is great. A child, by touching a valve,can put the great steam engine into motion to drive a thousand shuttles. Therefore, while we hail our mechanical age for its awakening the slumbering intellect, by the ingenious adaptation of means to ends, which is certainly better than stolid indifference and mental inactivity, it is deeply to be regretted that this gain of man's intellectual progress should have cost so much loss to man's spiritual progress, in the highest realm of our being —the holy of holies in the inner shrine of the spirit.

Men have exercised their intellect so much upon matter that they have lost sight of the spirit within them, and have doubted the existence of the Infinite Spirit without them.

It has been observed that the study of the physical sciences, as chemistry, is unfavorable to spirituality of mind, and the same may be said of anatomy; when in the dissecting room vivisection is performed, to find the hidden essence of life, and scalpels are used to discover in death the laws of health, and the same applies to the astronomer, who searches for the Invisible Spirit in the material universe.

"AN UNDEVOUT ASTRONOMER IS MAD!"

One of the most gifted star-gazers of the age, to whose mental eye the whole system of the universe appeared in all its glory and harmony, con-

tinually sought and expected some material representation of the Infinite Spirit, and refused to believe in God, because he did not see His glory with his bodily eye. How unreasonable are our scientists, since, if they got what they wished, it would be "no God"—no more than the universe itself is. "The heavens declare the glory of God, and the firmament showeth his handy work." The material universe is an emanation from God, a bright shadow of the Infinite Spirit that dwelleth in the light which is unapproachable and full of glory. God never wrought a miracle to convince Atheism; His ordinary works convince Atheism, for His invisible attributes are thereby revealed so that Atheism is without excuse and without reason.—(Rom.: i, 20). For God is a Spirit which cannot be seen as material things are seen, but by the eye of faith. Physical science, by absorbing the mind, banishes reflection upon spiritual objects, and leaves the soul destitute of God, and deprives it of communion with him, which is man's highest good. "To be carnally minded is death; but to be spiritually minded is life and peace."

To reduce every thing to matter is attended with most serious consequences. The noble aspirations of the human soul are transferred to cast metal mouldings that are cold, hard and dead. It robs man of all the tender feelings of the heart, of the gush and glow of all genuine poetry of the glories of a future state and the purifying hope of heaven and of God himself, our infinite portion. I would rather have them if they were not immortal than be without them although they are.

Materialism spreads a withering blight over the life and health of true religion and makes the present "life not worth living for," and the next what no good man can ever be reconciled to, for he instinctively loves to live and shrinks from annihilation. An improved mind understands the greatness of its own nature, and the worth of existence! The thought of its destruction suggests to it an extent of ruin that the unimproved mind connot comprehend. The thought of such faculties as reason, conscience, and moral well-being extinguished,—of powers, akin to the divine energies, being annihilated by their author,—of truth and virtue, those images of God, being blotted out, of progress towards perfection, being broken off almost at its beginning—this is a thought fitted to overwhelm a mind in which the consciousness of its own spiritual nature is in a good degree unfolded. The more the mind is true to itself and to God, the more it clings to existence, the more it shrinks from extinction as an infinite loss. Therefore material Atheism is one of the greatest evils connected with our mechanical age.

From the review of our age thus far, do we not perceive that the extinction of material atheism and all practical atheism by the substitution of an enlightened and healthy and vigorous spirituality is the one great want of the age. This two-fold atheism lies at the root of all existing evils in society, and if this two-headed monster be not removed society is bound to get worse in its sin and misery. I have heard some young men say in a haughty defiant tone: "How can I believe in God? I have never seen him!" And I have replied: "You cannot see your own thoughts, yet you believe in them! You cannot see your own feelings, yet you believe in

their existence! How many places you believe in that you have never seen! therefore seeing is not essential to believing.

There was once a rich man talking to a poor man, and the rich man said, "I never saw God and how can I believe there is a God unless I see Him? If you will show Him," said the rich man to the poor man, "I will believe in Him." "I cannot show you God," said the poor man, "but I can show you one of his livery servants." "Oh, I would like to see one of his livery servants," the nobleman, in a spirit of irony and sport, replied. The sun was shining in his noon-tide splendor. He bade the nobleman to accompany him to his cottage door. "Look up," he said, "into the face of that glorious sun, and you will see the face of one of God's livery servants—the livery he wears is made of golden lace, golden sunbeams!" "Oh, I cannot look into the sun's disc, it would blind me," said the nobleman. "Then," the poor man said, "if, sir, you cannot look on the face of one of God's servants, how can you see God, whose glory is infinitely brighter?" The poor man was right, for no man hath seen God at any time, the only begotten who is in the bosom of the Father, He hath declared Him. God can only be seen and known by Jesus Christ, who is the brightness of the Father's glory, and the express image of His person. Christ is all that God is. In all that Christ said and did we see the divine character of God revealed. Faith in Christ is the seeing faculty of the soul. It is the "eye salve." It enlightens the eyes of the understanding. Faith gives us visions of spiritual realities, as science gives us discoveries of material phenomena. It plants new eyes in the soul; it realizes the invisible, as John Milton found in his blindness. And every man is spiritually blind until he is thus divinely enlightened, and sees God.

Oh, there is nothing so deadening to the soul as materialism, nothing so destructive to the spirituality of religion and its true glory. Therefore Christians should be on their guard against the material tendencies of our age. The ministers of religion, Sunday-school teachers and the noble-minded gentlemen of the Press should all strive to counteract these material tendencies, for they are immoral tendencies, they are sweeping away all that is great and good and God-like from the earth, and disqualifying the soul for a higher state of being.

"MIND, IT SEETH; MIND, IT HEARETH;—ALL BESIDES IS DEAF AND BLIND.

"The sequences of law we learn through mind alone,
We see but outward forms, the soul—the one thing known,
If she speak truth at all, the voices must be true
That gave these visible things, those laws their honor due,
But tell of One that brought us hither,
And holds the keys of whence and whither.

"To matter or to force, all is not confined,
Beside the law of things, is set the law of mind,
One speaks in rock and star, and one within the brain,
In unison at times, and then apart again,
And both in one hath brought us hither,
That we may know our whence and whither.'

Have we not reached, in the lapse of the ages, the predicted age of the "iron and the clay" that formed the legs and feet in Nebuchadnezzar's image?—a sign, this, that it will soon walk off and be no more, I trust. For, as the other parts of the vision have been fulfilled, in the destruction of the world-powers, by parity of reasoning, so will the last part of it be fulfilled in the destruction of the materialism of our age. The little stone cut out of the mountain, without hands, is destined to become a great mountain, and fill the whole earth with its light and shade, its verdure and living water, and fill it with the beatitudes of heaven! For the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ. Is not the bridegroom now addressing his bride, saying, "Awake, awake; put on thy atrength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come unto thee the uncircumcised and unclean. Arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive, daughter of Zion."—Is. lii.: 1, 2.

(2.)—WE LIVE IN A MONEY-LOVING AGE.

It is a money-loving age, because it is a money-making age. The age of machinery has made it a golden age. The whole aim and end of modern enquiry into the laws of nature, and the subjugation of material forces to the human volition, has been to make money and to make more money. Machinery has found the philosopher's stone, what the old Alchemists sought for in vain to transmit all baser metals into gold. Never were so many fortunes made than during the past forty years. The annual returns of England, including Canada, and of the Republic of America prove a gradual increase every year, until now they are simply beyond our utmost comprehension, very easy to write down and report, but incomprehensible to thought. Machinery has, as it were, with the power of magic, opened innumerable silver and golden mines, and has said to England and America, "Take as much as you like, and come for more." The result is that these two foremost nations of the earth are elevated in influence and power above all other nations "High on a throne of royal state, which far outshines the wealth of Ormus and of Ind, or where the gorgeous East, with richest hand, showers on her kings barbaric pearl and gold," they "exalted" sit.

Without their spirit of enterprise, and industry, and energy, mighty England and gigantic America could never have reached their pre-eminence. But who gave them that spirit? Who prepared them, by a long series of ages of conflict in various ways, and gave them the golden opportunity to improve? Every right thinking mind will ascribe it to the God in whom we live and move and have our being. For a man can have nothing good except it come from the author of all good. The earth is the Lord's, and the fullness thereof, and God has honored these two illustrious nations above all others, because they have honored him. But is there not much prodigality among the rich? and improvidence among the poor? Is there not much prevalence of the sentiment, "My money is my own," "My self-created treasure," and "I have a right to do with it as I please"? Has not the stewardship of money under God been fearfully lost sight of? To

whom much is given, whether in money or talents of any kind, of them much shall be required. Has not the accumulation of money in our day become a vice, and the love of it a crime, and its abuse an abomination that maketh desolate?

Instead of money proving a blessing, has it not been made a curse to its possessor? Instead of it being employed to benefit the poor and weak, to relieve the needy and help the industrious honest tradesman, to prevent bankruptcy and establish business on a sounder basis, and in philantrophic enterprises for the general good of mankind, in promoting education, civilization, religion and human happiness, and thereby bring the highest satisfaction to its possessor from the luxury of doing good, and receiving in his bosom the benediction of heaven. Has it not been either niggardly hoarded or prodigally wasted and made to pander, to pride, to self-aggrandizement and to base selfish ends in every degrading form? There are of course many notable exceptions, such as the late Mr. Peabody, Lord Shaftesbury, Lady Coutts and others in humble life, but doubtless there are many faithful stewards of their means both among the great and among the industrious poor, and people of moderate means whose charities are least known, for they are always the best contributors to all the benevolent and religious institutions that adorn our age. But,

Still the love of money among the rich and the poor and the well-to-do is the besetting sin of our age. It has become to an extent as it never was before, the insatiable moloch of the human heart, before whose remorseless altar all the finer feelings of humanity are sacrified. What will men not do to get money; they will lie for it, steal for it, starve for it, forge for it, lose their soul for it, and die for it! Hence the love of money is a root of all evil among us.

"In England," says the Right Honorable W. E. Gladstone, "wealth is no longer the possession of a few, but rather what is termed a drug." But if the distinction it once conferred is now lost, its love is not lessened.

According to the spirit of the Gospel and the Christian dispensation, no one has any right to set his heart upon riches, its express command is, "If riches increase set not your heart upon them. You cannot serve God and Mammon."

2. No one has a right to accumulate money for its own sake or from love to it, or to hoard it up. The Master expressly forbids it. "Lay not up for yourselves treasures upon earth,"—but lay up for yourselves treasures in heaven. [Matt. vi. 19, 20.]

3. No one has any right to be anxious to get rich. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in perdition. For the love of money is a root of all evil, which while some coveted after (or reaching after) have erred from the faith and pierced themselves through with many sorrows." [1 Tim. vi.: 8, 9.]

4. No one has any right to be over-anxious about his temporal interests. Take no thought for the morrow or be not anxious for the morrow. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. [Phil. iv., 6.] "Trust God for the future," and "*be not idle*," are heaven's mandates.

5. No one has any right to do what he likes with his money, except to do good to others with it, "To do good and to communicate, forget not: for with such sacrifices God is well pleased."—Heb., xiii.: 16. "Look not every man on his own things, but every man also on the things of others."—Phil. ii.: 4.

6. No one has any right to live a luxuriant, self-indulgent life, while there is one poor indigent fellow-creature to be found in the world. Who-so hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? The rich man spoken of by the Saviour, who was clothed in purple and fine linen, and fared sumptuously every day, found himself in the next world where he fared badly, and was grievously tormented by hell's bitter reflections.

Lastly. 7. No one has any claim to the name of Christian who is destitute of self-denial for the express benefit of others. Heaven's mandate is this, "Let this mind be in you which was also in Christ Jesus." And the Saviour stipulates self-denial as the condition of true discipleship. "If any man will come after Me, let him deny himself, and take up his cross and follow Me" in doing good to others. Do not our own souls bear witness to the teaching of Christ, that it is the narrow way of self-denial for His sake which leadeth to life—brings us true happiness here and hereafter. All the true blessedness that is tasted in this world is the result of the self-denial of Christ Jesus, and all the real good that one man does best for another man costs self-sacrifice of some kind. All great deeds bear the impress of self-denial. Without self-denial history could have nothing in it to thrill us with admiration. Without self-denial we should have no consciousness of the power and greatness of the human soul. Without self-denial we love feebly and coldly, because we perceive nothing in one another to love earnestly, vehemently, and unto death.

Our age is a money-loving age,—it loves gold more than God. It is no heroic age. it is no deep philosophic age, it is no devotional age, and it is no golden age except in the lowest sense—its accursed love of gold. Gold is the dust that now blinds all eyes. The love of money, like a kanker worm, is killing the life of piety in Christendom. Our age is making quite an opposite application of money to that which the Word of God teaches and requires, as the seven particulars above show. 1. Its heart is set on money; 2. It accumulates it for its own sake; 3. It is anxious to get rich; 4. It is over-anxious about its temporal interests; 5. It does what it likes with it, and has no right to do so; 6. It is living in luxury, while many are dying of want; and, 7. It has no claim to the Christian name, while it does not exercise self-denial for the honor of Christ and for the benefit of others.

The deceitfulness of the human heart is no where revealed so much as by the deceitfulness of riches. How many who, when poor, wished to become rich to do good to others and forget it all afterwards. A lady who when in humble circumstances so wished, and she had her wish granted. But what was the result? Whereas, while in her humble circumstances she was remarkably liberal with her means in promoting the cause of Christ,

which is the cause of human happiness in every form, when in God's providence she became rich, she left off giving as she used to do. On being reminded of her oft repeated wish to be rich that she might give more, and asked why it was she used to give so freely and so well when poor, and now when rich gave so little and so grudgingly, she replied, "When I was poor I had a golden heart, but now that I am rich I have a poor, miserable, greedy heart, which will scarcely part with anything."

This is a type of rich Christians in modern society. Many have been greatly enriched, but their helping hand for the amelioration of their fellowmen has not been put forth in proportion to their riches and increased responsibility as stewards under God. This is one of the great wants of our age—to make a right use of money.

The love of money is burning out Christianity from the heart, and erecting the god of this world in its place. It is the greatest sin in our times. Far more extensive than intemperance and drunkenness, and yet how little is said against it from the pulpit, nor is there any society formed to suppress it! Money is now cleaving like a curse to its possessor instead of proving a blessing to its possessor and others, which it has been given for, as "a thank-offering to the Lord in righteousness."

How many are attempting what infinite wisdom has pronounced an impossibility—"*Ye cannot serve God and mammon.*" Many think themselves wiser than God, herein the man of sin is revealed.

By conforming themselves to the world, by seeking their own personal aggrandisement and importance, and by gratifying the carnal mind, they prove they have not a particle of pure christianity in them; for, "if any man love the world the love of the Father is not in him", and the true Christian is one who is crucified to the world, and the world to him and for him to live is not self to live in him, but Christ to live in him, and to be carnally minded is death, but to be spiritually minded is life and peace, because it is to be possessed of a God-like benevolence and a Christ-like self-denial, which brings life and peace and true bliss. Now this deep and dreadful evil—*the love of money*—which is a root of all evil in our times, must be removed from the earth and no longer cleave as a curse to its possessor, but be turned into a blessing—the love of gold changed into the love of God.

The infallible Teacher said, "Where your treasure is there will your heart be also?" Tell me where your treasure is, and I will tell you where your heart is. God has a supreme and exclusive right to our whole heart. If we do not love God with the whole heart, we do not love him at all. Many love him with a divided heart: "No man can serve two masters" of opposite interests, for either he will hate the one and love the other; or else he will hold to the one and despise the other.

But many, as I have said, commit a horrid crime in our day. They make God a liar, for God has said, "Ye cannot serve God and Mammon;" but they say we can and mean to do it. Those who exalt themselves above God in their opinions and practises have no christianity in them, because they are without its work of faith and its service of love. They have never perceived the claims of God to their supreme affection, they have never perceived how God is the sum of all excellence and the source

of all happiness. How He has an exclusive right in us as our maker and preserver, our benefactor and redeemer, our moral governor and eternal judge! How He has established his claims to our supreme love by the infinite love he has exercised towards us in the gift of his only begotten Son to be the *propitiatory sacrifice* for our sins. Herein is love like a God. Our hearts are naturally alienated from God. But this is no excuse for not loving him. It is all the greater reason why we should begin now to love him. Our obligations to love God supremely arise from his right in us, his love to us, his infinite excellency and his authoritative command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." [Deut. vi, 5.] There is no law more reasonable than this. For God is supreme in Himself as God, and if He is not supreme in our regards, something else is, and we rob God of his right, as the child, who does not love a kind and dutiful and loving father, robs him of his right of filial affection. But the only way we really come to love our Father in heaven is by believing his love to us, on the principle that love begets love. It is in this way the early Christians explained their great love to God, because of His infinite love to them in the gift of His Son to be their Saviour, saying with exquisite delight, "We love Him because He first loved us." And sometimes from the contemplation of His revealed character, saying, "We have known and believed the love that God hath to us, God is love."

O let us deeply fix it in our hearts, that God cherishes an infinite interest in the welfare of every one of us; that He does love each one of us with an infinite love, and let us see its manifestation in the cross of Christ till our heart burns with love to God in return, and let the undivided sentiment of our heart be, "Whom have I in heaven but Thee, and there is none on all the earth whom I desire besides Thee," and prove it by keeping His commandments, or we are lost!

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride,
Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine
Demands my soul, my life, my all!

(3.)—WE LIVE IN AN AGE OF UNPRECEDENTED PROGRESS IN SCIENCE, ART, AND EDUCATION.

Extraordinary activity and mental energy marks our age. The speed of the steam engine, and the lightning of the telegraph have changed entirely the face of human society. The dull sluggishness of former ages has given place to progress in everything, and given an upward direction to civilization, intelligence, and refinement. Narrow, contracted ideas have given place to broad and liberal ideas; ignorance, to knowledge; and the bondage of mental thraldom, to the freedom of mental independence. Science has achieved most brilliant discoveries, art has elaborated most wonderful inventions, and education has in our age made most rapid

strides. Education has come down from the sequestered and expensive halls of learning to the humblest cottages, and the schoolmaster is abroad as he never was before, knocking at every door for admission to give the boon of a liberal education to all.

During the last half century science has made the progress of many centuries, which is familiar to every one, for the wonderful manual of our age—the daily newspaper, tells everybody everything, so that no one can boast he knows more than his neighbor. Thus the Scripture prophecy has become history, when "many shall run to and fro, and knowledge shall be increased."—Dan., xii., 4. And what I have been struck with is the avidity with which the knowledge is received, for, go where you will, in the old world of Europe or in the new world of America and Canada, you will find, by sea and by land, by rail and by river, in store and in parlor, the newspaper, spread and read, which shows the mighty power the gentlemen of the press possess for good or for evil, in meeting the love in the human mind for news, and to gratify curiosity and higher attributes of the mind. Whatever they write or communicate, let it be truth; let it be wholesome food for the mind, and not sensational trash and deadly poison.

Our able men in science are deserving of our deepest gratitude for their grand revelations of the material universe. They have shed a flood of light in our times on many of the sciences in nature, which would fill many volumes to record, they have revealed the vastness of creation, unknown to the ancients, the harmony of nature's laws and forces, all reducible to one, viz., motion, and the beauty with which nature is adorned, as Professor Tindall and others have so well brought to light, and charmed us with.

By the discoveries of science, and the application of its laws to practical purposes, new conditions in society are being rapidly brought about. Science is rapidly restoring man to his lost sovereignty over nature. As at first God made man upright, and he departed from God by seeking out many "inventions," so God is again making man upright by teaching him loyalty to his laws. There is homage paid to these laws in the study and discovery of them. As man fell by seeking after forbidden knowledge—the knowledge of evil—so man is yet to rise through communicated knowledge of good. As it was at first, he lost his rectitude by his "inventions"—his moral delinquencies, so it is by the reverse road of righteousness he is to regain true happiness. The teachings of science are the teachings of unerring nature. Nature was man's first book of knowledge. This first book does not differ in its teachings from the second book—the Book of Scripture. They may look different to the superficial thinker,—the one a Gospel of Works, the other a Gospel of Faith; but they are both founded on the same foundation, namely, rectitude. Nature is homage to the law of rectitude, so is Christ's Gospel. See how nothing which God does, or God sanctions, but is right. He is holy in all His works, and just in all His ways. The foundations of the material universe are laid in unerring precision to truth, so is its superstructure reared in unerring adherence to truth. All nature's laws and forces obey their ordinances with unerring

regularity and uniformity, to do His will, which is holy, just, and good. Not one faileth unto this day.

So in the Gospel system. Its foundations are laid in equity. For therein is the righteousness of God revealed. It is reared in obedience to rectitude, the just shall live by faith, no faith without righteousness, and its crown is a crown of righteousness. It is revealed by the exercise of faith to the believing mind, because it is a system of truth based on testimony, and there is no other possible way for testimony to operate, but through faith, as our daily transactions prove. But Gospel faith leads to holiness of life, or it is dead. It works by love, and purifies the heart. And without holiness no man shall see the Lord. The two books are one and the same, in reality, although they differ in the mode of their manifestation of the same inner principle—rectitude. God, in His providence, is sending us all back to learn the first book, that we may be better enabled to interpret the second book ; and do His will and be happy.

On the mission of Science, morally considered, it would be easy to write a volume to show how, by her unfoldings of the growth and development and designs of physical law, a gospel of glad tidings is preached by every flower of the field and every fowl of the air, as Christ taught his disciples, and said to his disciples, who were rather earthly minded like ourselves : "Take no thought"—no distracting thought—the Greek verb here used as elsewhere in the New Testament being derived from "merimna," distracting thought—and rendered in the new version "Be not anxious for your life," your present earthly life, "what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on." This is all that many think about who call themselves Christians, alas ! "Is not the life more than the food, and the body than the raiment? Behold the fowls of the air or the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow ; they toil not neither do they spin. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven (as in Oriental lands) shall He not much more clothe you, O ye of little faith?" [Matt. vi, 25-30.] See and hear how dumb nature speaks forth lessons of dependence and humble faith in God's providential care, lessons that we all need to learn. While at the same time the Gospel of Christ inculcates "diligence in business" and is a scolder of indolence.

But it is not in my plan to dwell on nature's teachings nor on any point long, as the field to be traversed does not admit of it. All I can do is to serve the purpose of a finger post along the road to happiness, and to show the way to it. Not that he that "runneth may read," a text always so misquoted—there is too much running in our day—but that "he may run that readeth it." [Hab. ii, 2,] First read then run the right road, and don't make a mistake nor take the wrong road in running too fast.

To the able and worthy men of science I would venture a word or two. I cannot but admire their industry and perseverance, for

"Science will not be searched with saucy looks,"

they who would discover the hidden treasures of science must be content to dig deep, to wait long, and to thankfully accept any kind or amount of riches which may reward their perseverance, lest their discoveries may in a future age be contradicted by greater accuracy in the interpretation of nature's unerring laws. For this is the weak point in science, that the discoveries of one age are contradicted by the next.

I would seek to cheer and encourage our able men of scientific pursuits to search deeply and diligently into every particular of their laborious investigations by the consideration that a future age will confirm their accuracy and reward their memory for it.

What is wanted from our scientists, as they well know, is this, above everything else, the accurate knowledge of facts, not fancies, not conjectures, but truth. What care, therefore, is needed, lest their senses may deceive them, and lest their instruments and calculations may mislead them. Since the discoveries of science can only benefit mankind in as far as they are correct readings of nature, and it is no easy task to discover new truth or to find out flaws in what has been received as truth. But the greater the difficulty the greater the reward and the merit of overcoming it. Neither are scientific men responsible for the consequences which result from their disclosures, however they may exasperate the *odium Theologicum*; let them fearlessly propound what they have faithfully found to be in accordance with the incontrovertible evidence of facts, and let consequences go to the winds. Be independent men. All truth is one, not two. It is always in harmony with itself and never contradictory, for "no lie is of the truth," wherever it is found in the volume of nature, in the volume of Scripture, or in the volume of the human consciousness, for these three are one, as God in his trinal nature is One.

And, oh! how cheering is the thought that the triumph of truth in its complete oneness and internal harmony is only a question of time, and your diligent search in reaching it is the help we need from you to reach the glorious goal; therefore, let the progress you make be your stimulus to advancement.

I have only one consideration more to submit. Stupendous and vast as the additions to our knowledge in every department of physical science have been during the last half century, and grateful though we are for them all, still it should never be forgotten that we are but still standing in the threshold of the temple of truth. And without in the least disparaging the brilliant discoveries of late years, permit me to ask how little do we really know of the planet we inherit and the system to which it belongs? How little do we know, as we ought to know, of the wonderful magazine of the atmosphere by which our planet is encompassed? So as to purify it to the utmost and rendered it salubrious as Eden? How little do we know of the evolution of the winds, so as to make them subservient to greater practical ends? Why should we not be able to sail in the air in ærial carriages, as ships float in the sea? How little do we know of the laws of desolating storms and inundations and earthquakes? How little do we as yet know of the crust of the earth and its interior, and are not its hidden

treasures brought more to light through accident than through research.

We live in a practical age, and if our able Scientists would direct their enquiries more to practical purposes, how much more would be gained for the good of mankind, than speculative enquiries about remote phenomena, with which we are as little benefitted as the puzzling problems of the old schoolmen about *entities* and *non-entities*, and about how many angels could dance on the point of a needle, forgetting that the angels are spirits, and the question is without a point ! If our Scientists, with their great abilities, would come down from the lofty heights they love to dwell in, and condescend to men of low degree like us mortals, and help us to understand more of our physical relationships, and how better to fulfil the conditions of our physical nature, while we inhabit cottages of clay which we must soon quit, they would become more useful, I fancy, as the scientific lights of the age we live in, and supply one great want of our age in furtherance of human amelioration and happiness.

The sanitary laws is a proof how much health and longevity have been promoted by public attention being called to them of late years, and how the enforcement of sanitary conditions during the last thirty years has driven away cholera and pestilence from the crowded cities of England and the continent of Europe, and gigantic America. Let this question be still pursued by medical men, as well as by scientific philanthropists, until the ravages of the crops by armies of foreign invaders, and prevailing epidemics, and ague, and consumption are known no more. What a boon !

For it is evident to my mind that this is in accordance with the divine arrangement. God has given us bodies to keep in accordance with physical law, and He has given us reason to guide us in the discovery of physical law, and we are as much under the obligation to obey physical law for the health of the body, as we are under obligation to obey the moral law for the health of the soul.

Men forget God has written all the science we can ever need in the volume of nature, and, therefore, a second volume did not require to be written upon science, and we as much require to go and enquire what He has written in the volume of nature, as to go and read what He has written in Scripture. God treats us as rational and responsible beings, endowed with reason, having created us in His image. "What a piece of work is a man ! How noble in reason ! How infinite in faculties !"

I now turn the attention of the reader to the progress achieved in our times in the Fine Arts. The works in sculpture and painting of our day, that adorn our museums, crystal palaces, and private dwellings, will bear comparison with the immortal works of Athens in sculpture, and the old masters in painting, and in some respects they surpass them. Those ancient works are now seen at a discount, let it be remembered, in consequence of the lapse of time, since the breathing marble and the glowing canvas came from the hand of the artist in all their freshness and splendor.

But my reason for stating that our age is distinguished by its progress in the Fine Arts, specified, not to mention others, such as architecture, (for architectural pride we cannot boast of) derives its confirmation from the

progress made during the last thirty years, or since the International Exhibition in London in 1851, the first of all the Industrial Exhibitions, and which owed its existence to the illustrious Prince Albert, "the Good," the warm admirer and zealous promoter of taste and refinement, of social industry, and education, and who gave a tone to the fine arts, and an upward progress to their execution, that has left its impress on our age, and has vitalized the world of art ever since; that great exhibition was opened by him, and flits across the fancy like a fairy scene, with exquisite delight, as a noble conception and a "joy forever."

The progress made since in the Fine Arts has been very considerable. We had some great masters in the fine arts then, but how they have increased since, and have called forth latent talent of marvellous excellence, slumbering in obscurity, even in the lower strata of li e, both in sculpture and painting. Let no one think little of this department of human progress in society, for in the essence of beauty there is a divineness that is most refining and elevating and purifying to the mind, and is much needed in our age of "iron and clay."

We advocate the cultivation of the Fine Arts, because they have a close affinity with the essence of true religion, and because of their refining influence. Refinement may exist without true religion, but true religion cannot exist without true refinement. The Greek nation was a nation that was refined in a high degree, but the Greek nation was not a religious nation. The ancient Greeks excelled all others in the refinement of their language and literature; they cultivated their language to the highest degree, and there is not a more flexible and beautiful language under heaven than the Greek! So that of old it was said if the immortal gods came down to earth they would speak in the language of Plato. They so excelled all nations in Sculpture, so that now every fragment of a leg or arm they have left is hailed as a rich and invaluable treasure of art. They excelled all other nations, too, in philosophy through their native depth of insight. Evolution was its fundamental principle, as it is the foundation of all philosophy, which, no doubt, they got from the Hebrew scriptures. Evolution is the gradual development of any organism requiring development. It is illustrated in nature, it is revealed in Grace. Taught in Christ's parables, as in the parable of the mustard seed. But the Greeks lacked the true knowledge of God, for by wisdom they knew not God, and, as a nation, they have come to naught, as every nation does, and every individual does, without true religion. The French nation is a polite and refined nation, but it is not a religious nation. Many persons are polite and refined who are without true religion, and too often their sweet refinement, their exquisite taste, their love of the beautiful is made a substitute for true religion, which is a fearful blunder.

But true religion cannot exist without refinement, for it softens the dispositions, it elevates the heart, it purifies the imagination, it refines the sensibilities of our God-like nature, producing tenderness and gentleness, and an incessant longing after progression in moral perfection, in likeness to Jesus.—the beau ideal of the race—who was "full of grace and truth."

We advocate the cultivation of the Fine Arts, because they give us a

good substitute for true poetry, which seems to have fled from us. They speak the language of true poetry in a much more impressive way than by words. They give us pictures that address the eye and the imagination instead of the ear and understanding, and take us back to the original sources and fountains of true poetry; and music, heavenly music, now comes with its entrancing strains, as the soul of poetry embodied in sound, as it never did before for the glorious oratorios of Handel and all the great masters, both ancient and modern, are rendered now by thousands of trained voices and stringed instruments, and how enrapturing they are!

Nature is full of the Fine Arts. They embody the truth and beauty of nature, and are in essence the same as the moral law of God; therefore, their cultivators and promoters are engaged in a holy calling and should be encouraged.

RELIGION AND THE FINE ARTS.

There is no danger of the Fine Arts being neglected as long as the essence of true religion exists among us. And that they have not decreased, but greatly increased in our times, is a cheering fact. Schools of Art are in every English town and American city. Annual exhibitions and prizes are given, and in this way latent talent is developed, to the admiration of all who attend these exhibitions.

And here I must not omit to mention the name of one who has done more to advance and elevate art than any man in our times—the gifted Mr. Ruskin, of world-wide renown as a professor and teacher and critic of art. He has done signal service in this department of education. He has made color to speak in a new language unknown before, and has exalted painting to a science, and proved the harmony of true painting with the moral law of God. And so it is for truth and beauty in nature, are synonymous with rectitude and love in the Decalogue. They are only different ways of expressing the same thing.

For truth and beauty in lovely harmony is the universal law of the universe. It blooms in every flower, it shines in every star, it sparkles in every dew drop, and glows in the sun. It is beheld in the rainbow and in all nature—in the whole creation of God! The heavens are resplendent with his glory, and the earth is replete with his riches! And when transfered to the human sphere it is seen in every good deed that shines in this naughty world. In all the just transactions of commerce and in all the upright conduct of business. In the halls of learning. In the treaties of nations, and in the life of a good man, whose path shines more and more unto the perfect day. But above all it is seen best in the Gospel of Christ, which is the quintessence of truth and heavenly beauty!

Let the cultivators and promoters of the fine arts be encouraged in their divine calling, and amidst their arduous and often thankless task be cheered with the thought that they are helping forward the great cause of the amelioration of society. Let sculptors and painters, musicians and photographers, and all in any way connected with the fine arts, cherish the hidden and undefinable essence of truth and beauty, which God has so richly endowed them with, and seek to embody the impalpable image in

a diviner and truer expression, and rise in adoration to the sum and source of all truth and beauty in God.

The faculty of invention, when rightly directed, is one of our most useful faculties. It forms the foundation of mechanical contrivances, the foundation of the fine arts, and it reaches its highest point in education, which is the greatest of all inventions. By means of our faculty of invention, we are allied to the Infinite Intelligence, who taught Nature to form all things under His volition, by the word of His power. It distinguishes us from the lower animals. They have no such faculty. Their divine instincts remain the same from age to age. Man is of a progressive nature. His necessities call forth his faculties, for "necessity is the mother of invention," and he is always seeking to better his conditions, and the faculty of invention is his great factor for attaining progress.

As it was by the wrong application of this divine attribute man lost the primeval paradise, so it is by its right application he attains the heavenly paradise. This fact is illustrated every day. How often do we see men, highly gifted with this faculty, as thieves, and burglars, and forgerers, making a bad use of it, and, instead of rising to eminence, as they could have done, falling into the lowest depths of degradation and misery? It is on this principle that every man is the architect of his own fortune. In all our human progress, there is first the physical, then the intellectual, and lastly the spiritual. "In the beginning God created the heavens and the earth." First there came the physical, the raw material to be manufactured. In the productions of the earth, all our food, and clothing, and material sources come. God formed the earth as a fit abode for man,—out of chaos formed a Kosmos. So man develops his intellectual faculties on the raw materials of nature, and by the faculty of invention, manufactures them into suitable uses. Then, as God, our Maker, formed man in His own likeness and image, and gave him power over all nature, in the regal sway of his will; so man retains his lordly will still, while God retains His supremacy, man can alone develop his spiritual nature in harmony with the Supreme Will, which has nothing in it that is despotic or arbitrary, but is the supremacy of wisdom and love.

In tracing the progress of our age, we see it exactly taking this shape. There is progress, first, in the invention of machinery. Next, there is progress in national education, and, lastly, progress in morals which is yet to come. There was James Watts, looking at the machinery of the steam engine, for he was not its inventor, but perfecter. He saw its defects, he labored eighteen years to rectify them, and he succeeded, after indefatigable industry and earnest study, by means of his condensing apparatus, to regulate its power so that it could wield a force that could crush a town, or oppose the utmost resistance to its action; and with ease be made to manufacture the finest and most delicate fabrics.

Here is a trophy to genius! some will say, for genius alone could win such a victory! I say, No; it is the reward of industry and perseverance in the application of the inventive faculty. For the facts of the case mentioned prove this. The last eighteen years of the last century saw James Watts working with a will to perfect the steam engine, until he

succeeded. Perseverance is the bridge by which difficulty is overcome. Genius is a talent for industry and perseverance and conquest. Little strokes fell great oaks, if they are continued. This glorious land of Canada could never have bloomed like the rose, as it does now, without the little strokes, and big strokes, too! Examine all the products of human genius in inventions, in science, and in learning, and in art, and in everything else, and you will find, as in James Watts' case, success is the reward of well applied industry and a soul burning with enthusiastic ardor to conquer every difficulty by perseverance. It is *peu et peu*—by little and little, for "littles make mickles." Let this consideration fire young hearts with the aspirations that are fed and nourished thus, and what an age will their's become! This age will dwindle into insignificance in comparison, and be left far behind, and it is their noble destiny, decreed by heaven, to achieve it. The mill cannot grind with the water that is past, and the hasty angler loses the fish. *Labor omnia vincit.* Well directed application conquers everything. This world has been given to man to subdue it, and it is said the sweetest rose grows upon the sharpest thorns.

Our world does not owe its progress in science and art, and education, so much to great minds as to industrious minds, for all minds are much alike, as my observations have proved, and they all carry within them the stamp of divinity, which is slumbering in our souls, and not half awakened in any one of us.

But, when it is fully awakened, what exploits will be achieved! And this is the specific design of the glad tidings of salvation—to awaken man's immortal nature to the things that are immortal.

For the many useful and elegant inventions of the mechanical genius of our age, and their daily increase, we feel very grateful. They lessen human toil and drudgery, they minister to our convenience and comfort and refinement. They display great ingenuity, because they are constructed on the principle of simplicity, which is the great secret of nature, for nature's simplicity is its greatest nobility. And in examining these useful and beautiful inventions that crowd upon us every day, for ships are loaded with them from the ingenious and wonderful people of America to all parts of the world, and, in examining their construction, Milton's pithy lines are suggested:

> "The invention all admir'd, and each how he
> To be inventor miss'd, so easy it seemed,
> Once found, which yet unfound most would have thought
> Impossible!"

While ignorant of its principle it seems very puzzling, but, when found out, its simplicity is surprising.

In the struggle to secure a national system of education in England and elsewhere we see the law of progress developing itself like the achievements of genius by conquest. The conquest of difficulties is the reward of perseverance in overcoming them. Long did Lord John Russell, Lord Brougham, Prince Albert, Thomas Carlyle, the Messrs. Chambers of Edinburgh, and others of that stamp, labor to obtain this great desideratum, and it came at last. Thus reminding us that progress is the law of all

noble natures, and that the future amelioration of human society is as certain as the day succeeds the night, when vice, which is as much an error in the judgment as a disease in the heart, shall be succeeded by virtue, and when wickedness shall be exchanged for a genuine love of and preference for goodness; and all iniquity as ashamed shall hide its head.

Secular education will not of itself effect this. But a good secular education is a step in the right direction. For a richer moral growth, a brighter divineness, will come out of an educated mind than an uneducated mind. The want of a good education has, in a great measure, marred the growth of true religion in the past, having taken its rise and progress among the uneducated and having remained very much among the uneducated till this day, with, of course, numerous exceptions. "Not many noble are called." But the time is fast approaching when learning and latent talent and genius and the highest culture will exhibit the glories of true religion, with an attractiveness and winning loveliness that the rich and the great will no longer be repelled as hitherto by the low vulgarity of uneducated minds in its disciples and teachers. All Christ's first apostles and disciples were much more educated than ignorant people think they were, who fancy they have co-equals in *them*. Christ's first disciples could all speak two languages, which attainment I take to be one of the most important attainments in the cultivation of the human intellect; and why the study of languages is falling into disuse and cried down so much as it is in our day, I cannot comprehend. All the New Testament penman thought in their mother tongue, the Hebrew, and wrote in the Hellenistic Greek, and by this means the translation of thought out of one language into another gave them a clearness and distinctness to their conceptions of vast value, for we can only know one thing by another, and the early preachers of the Gospel were endued with the gift of tongues and the gift of prophecy, and the gift of miracles, and were well equipped for giving utterance to "the glorious things spoken of thee, O Zion, the city of God!" Therefore, while secular education differs widely from religious education, it will prove a good preparative for the rising race to grasp the infinite truths of the Gospel, through the cultivation of their intellect, on which the new spiritual tree of life will be engrafted. Even now we discern in the rising generation far more acuteness, far more appreciation of mental vigor, and far greater natural endowments than in the former generation; therefore, our race is not deteriorating, and our new school system is decidedly improving it, intellectually considered.

It is foreign to my aim to enter largely upon the new system of education as it exists among us. It is easier to find fault than to mend faults. Let us be thankful for the improvement made, for nothing is ever great at its commencement. The principle of evolution will develop it. Everything requires to grow before it comes to maturity, and time is required for that, to rectify mistakes, such as the *cramming system*, to make a display of nothing, but what passes for something, and something very different from what it really is. It is not healthy for the mind. It is not based on the principles of gradual, general, well-paced, accurate education. It stunts the growth of the mind. Forced plants are always feeble plants. But

to give prominence to two branches of education (such as calculation and geography) to the neglect of other branches less fitted for intellectual display, but none the less valuable; this is highly objectionable, although everyone knows it is too much the case, who have visited the schools in England, in America and Canada.

The great object of education, the highest development and accomplishment of invention, as I take it, is not simply to learn to read, write, cast up accounts, translate the classics, solve algebraic and mathematical problems, to rehearse the events of history, repeat the facts of science, describe the beauties of art, and unfold the glories of literature by rote;—these are all necessary as means to an end, as tools for the mind to handle; but they are only the ground work of education, the grand end of which is: to teach the mind itself to think, to reason, to observe, to deduce principles, to combine forms of the good, the great, the sublime and the beautiful, to have supreme sympathy with infinite goodness and wisdom, to learn humility, to do what is right, to shun falsehood, and to practise virtue! These are the beneficient fruits of a good education. Delightful task! to teach the young idea how to shoot and pour the fresh instruction o'er the youthful mind!

The teachers, therefore, require to be men of high accomplishments, of well-trained faculties, of high moral character, lovers of God, lovers of children, and living exemplars of what they teach. Such educators our age demands, may God raise them up!

The mind is the man and the knowledge of the mind. A man is what he knoweth. And as he thinketh in his heart, so is he. The truth of being and the truth of knowing is all one.

I have said a great deal hitherto in commendation of our age, but nothing beyond what it deserves. And it is far more pleasant to commend than to condemn. We are to take things by the smooth handle and touch everything on the divine side, and look upon the bright side of everything as much as we can. But regard to truth requires us to be faithful and will not always allow us to do the agreeable. And faithful are the wounds of a friend. Better is he that exposes a fault than him that inwardly jeers at it and has not the moral courage to kindly and candidly expose it. "*For ithers see us better than oursels,*" and self-knowledge is the hardest and highest of all attainments. "Man know thyself, all wisdom centres there."

(4.)—OURS IS A SUPERFICIAL AGE.

I have spoken of the progress of our age in science, in art, and in education. Now I am going to speak of its glaring superficiality, which is a grevious characteristic of our age, and lies at the root of all that is weak and worthless in it, and tends to evil.

Our age is unfavorable to deep or accurate thought, and there is much to account for this defect. The hurry and the scurry, the rush and the push in our times of unprecedented activity, when everything must be got through quicker than it can be got through—with the speed of lightning—necessarily prevents the mind from going deeply into prolonged and

careful enquiries into things of utmost importance. And this remark does not merely apply to men in business, whose whole thoughts are swallowed up in their business, and therefore they have no time for reading and reflection on the great concerns of the unseen and eternal. But it applies to professional men, also, who are overtaxed with the demands of their profession, and cannot fulfil these demands as they could wish.

But a remedy is needed here, and it must be found, and the cure is in the hands of those who need more leisure. Let them take the relief they require for contemplation and study, lest worse consequences than being a little poorer follow by having more leisure for higher objects, as thereby they may live longer and to better purpose, and make up for the loss in money, which is as nothing in comparison with the gain. Many of our best professional men, and business and commercial men, with great abilities, are falling everywhere into premature graves, and religion is sadly neglected by them. Oh, let such and all be wise to-day, and not leave to the mercy of a moment the vast concerns of an eternal scene. The great injunction of the Saviour is full of tenderness and infinite wisdom, in which he says: "Labor not (or work not with exclusive regard) for the meat which perisheth, but for the meat that abideth unto eternal life." This is the one thing needful. Heavenly food for the soul, which the Son of Man, who is the living bread, shall give you.

Our age is characterized by sharpness, and smartness, and a great deal of talkativeness. Every one tries to be awfully clever, or smarter than another. Sound often passes for sense. A man with a great voice like a trumpet is wonderfully admired and extolled by the uneducated; and sensationalism is terribly desired and fired, while good common sense (which is the best sense) and solid argumentation go for nothing almost. Does not all this prove that superficiality is a characteristic of our age?

Knowledge makes humble,
Ignorance makes proud,
Knowledge talks lowly,
Ignorance talks loud;
Knowledge is modest, cautious and pure,
Ignorance is boastful, conceited and sure.

Our current literature is more brilliant than it is profound. It is not all gold that glitters. Ours is neither a philosophical age nor an heroic age, nor a moral age, nor a devotional age, nor a deep thinking age, but a superficial age. Few deep, original thinkers, with the grasp of Thomas Carlyle or Sir William Hamilton, are found among us. The science of he mind is without an author like Aristotle, Lord Bacon, Dugald Stuart, Dr. Reed, or Sir William Hamilton. No great poet exists like Shakespeare or Milton, and as for theology—the queen of the sciences, the science of God—our age is without a master mind like John Howe or any of the Puritan fathers. There are many able and excellent preachers and able and learned professors and journalists, but talent is chiefly consecrated to physical science and business and for money-making. The men of the "modern thought," who call themselves "Advanced Thinkers," are for the most part wers, going back to old Greek philosophers for their illu-

minations—to Democritus, Epicurus, and others of like inferior type of mind, to enlighten the nineteenth century with exploded theories for modern discoveries, which discoveries are hailed as new truths.

Does not all this prove ours a superficial age? The present scarcity of great, original, deep thinkers in our age, may be accounted for, an age which differs so much in this respect from the Elizabethan age, when there were intellectual giants in the earth, such philosophers! poets! and theologians! as have never been surpassed.

What may be the divine design? Not to produce superficiality; of course not, but to make us feel all the more our need of the great Teacher sent from God, and to "hear Him." We are too apt to go to man for instruction, and too reluctant to go to Christ. But man has had his day, and Christ means to have his. One by one our distinguished great men are passing away, but Christ remains and means to become the one great central figure of our age! and the one thing needful is his teaching.

As long as we have Jesus Christ as our teacher, we will never want the best of all teachers and the deepest of all thinkers. For I have made it my business to acquaint myself with the deepest thinkers of ancient and modern times, and I have been privileged to converse with many of the deepest thinkers who are departed this life, and am prepared to prove that Jesus Christ as much surpassed all human thinkers, as much as the glorious sun in its meridian splendor surpasses a glimmering farthing candle!

Just take this as a proof: Transport yourself in imagination to the sweet and lovely home in the village of Bethany, where Lazarus and his sisters, Mary and Martha, dwelt. The sun has now gone down behind the western hills, Jesus with his twelve disciples and others leave the city of Jerusalem, proceeding along the mountain range towards the East, two miles distance, they are kindly welcomed into this abode of peace and love, where Jesus often spent the night after being fatigued with his incessant daily labors in healing the sick, giving sight to the blind, and casting out devils, and preaching the Gospel to the poor, and found the solace here of earthly friendship, and the balm of mutual kind affections. The Saviour is reclining on a couch in the open parlor, and Mary is sitting on the same couch at His feet, while Martha is busily engaged in preparing the evening meal. Mary was of a reflective cast of mind and liked instructive conversation and the sweet fellowship of the Saviour. Martha was of a kind and active disposition, and liked to spread a good table and make her illustrious visitor well provided for. All the work, except what was prepared before hand, devolved on her; she thought it was too bad of Mary to leave her to do all the work now, and sit by Jesus idle. And Martha, therefore, advanced to Jesus and said, "Lord, dost thou not care that my sister did leave me to serve alone? bid her, therefore, that she help me." But the Lord answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; for Mary hath chosen the good part, which shall not be taken from her." (Luke x, 40-42.)

The point here to consider is the judgment given in the case by the Saviour. He gently chides Martha, not for her warm-heartedness, but for

her over-carefulness. There was no need for her mind being wholly swallowed up with such a very small matter. In all probability she had servants in her house to whom she might have committed the rest of the work. In Martha we have a representative character. How many are there in our world like Martha? Good, warm-hearted, hospitable and kind people who cannot make enough fuss over their visitors, in having everything in such apple pie order, with a little touch of womanly vanity in it, and courting approbation for it, and with the hastiness of temper that usually accompanies the warm-hearted and impulsive fretting herself to death over nothing at all. Jesus, therefore, just draws a picture of herself, that she might see and know herself, which is the hardest lesson we have to learn.

"Martha, Martha," He says in a sweet, gentle, tender tone of voice, not in a scolding way, "thou art anxious and troubled about many things." Everything to put on the table distracted her—one thing not rightly baked, another thing not rightly cooked, one thing overdone, and another underdone, everything wrong and nothing nice, and all spoilt,—"oh dear, dear me, whatever shall I do! It's all Mary's fault, I will go and get her to help me." You see how her whole soul is swallowed up, without a moment to give for the food of her soul. Just like our busy, bustling age, all the time given to business, not a moment for thoughtful reflection about infinite and eternal interests. Oh, no! none. Mary's quiet, thoughtful, heavenly mindedness is commended in contrast to Martha's solicitude about many things. Jesus brings in the antithesis, and says, "but one thing is needful," —but one thing.

Oh! in that "one thing" everything else is included and subordinated to it, and in this single utterance there is a depth of thought that infinitely exceeds all human thought; all the deep thought of all the ancients and all the modern thought is contemptible in comparison. For it is to have fellowship with infinite wisdom and to partake of the mind of God, and be qualified to share in His immortal felicity! This is something worth having. This is the one thing needful. The one great want of our age! Mark, instead of complying with Martha's request Jesus, knowing what was in Mary's mind at the time—some great, anxious thought she wished explained and to be better understood. Oh, what a relief it would be to her mind to have that thought resolved and rightly apprehended and understood, and who have not many such thoughts that require the great Teacher to make plain!

Jesus you see, therefore, is between the two sisters' wishes, and His decision is admirable, His conduct noble, His wisdom profitably to direct both them and us. Christ approves Mary's choice—we have all freedom of choice. Mary hath chosen the good part, which shall not be taken from her. She is not only approved of, but allowed to remain to have further converse with Him, whom her soul loveth, and enjoy His elevating and purifying and ennobling fellowship, and it is what will never be taken away from her, "the one thing needful," the free choice of it, the good part or portion; what is it? It is quiet, conscious, endearing fellowship with Jesus! This is the one thing needful for every one of us to keep the

soul from famishing, and from barrenness and lukewarmness in this bustling age.

Often let us steal away to our closets for secret prayer and short reading of the Scriptures, and get that good part—even eternal life in the wealth of God, which shall not be taken away from us, but abide for ever. Oh, why is it that a portion so good, so great, so immortal, so infinitely precious, is so little thought of! as the loving personal fellowship with the infallible Teacher? Why should it be so little thought of? nothing can give such depth of thought, such elevation of mind, such purity of heart, such happiness to the mind as this, and nothing can make our superficial age so quickly change into the opposite of what it now is! O, that men were wise, that they understood this, and would consider their latter end, their immortal and future good, and enter into its possession now through fellowship with the incarnate God.

Superficiality is the greatest foe to human amelioration and true happiness. No progress can result from it, except progress in frivolity, levity and folly. What preceded the downfall of the Roman Empire will assuredly precede the downfall of Christendom if superficiality be not checked and taken out of the way. Take up the stumbling block. Superficiality in religion is worse than no religion; it leads to wrong views of divine truth, to an empty form of Godliness, which gives the lie to its power, and it is an illusion and a snare, an abomination that maketh desolate! Christ's teaching alone can cure it.

(5.)—A TRUTH-FORSAKING AGE.

There is a close connection between superficiality and truth-forsaking. Superficial thinking is usually inaccurate thinking, and leads to wrong apprehensions and wrong conclusions. Its examination of things, if examination it can be called, is too quick to be correct, and too smart and sweeping to be just and lasting. It is neither deep enough nor comprehensive enough, and leads to error; inferences, often at fault; premises oftener. Take an illustration: Suppose you are sick and your doctor visits you. He makes a superficial examination of your symptoms, feels your pulse, and looks at that well-known member that "tells" so much. He forms his judgment of your case and prescribes accordingly. He omitted to apply his tube to your lungs and attend to other symptoms. He prescribed wrong medicine. It inflicts injury and hastens the disease lurking in your system, whereas, by taking everything into his calculations he would have given you right medicine and prevented serious results. Or take this illustration: A banker is very superficial in counting the money in the bank. He gives his customers, in honoring their drafts, more money than he ought to have given out. In a short time the bank is ruined.

These cases relate to the body and to money, but what I am refering to relates to the soul and its unspeakable riches, and inaccurate thinking kills many precious souls and ruins the immortal interests of myriads.

This was the great fault in the early ages of the Church of God, and it is the great fault of the Church of God in our age—incorrect think-

ing; for incorrect thinking about divine truth invariably leads to the falling away from divine truth. Therefore, intellectual unrighteousness leads to moral unrighteousness, and moral unrighteousness leads to unhappiness.

It was by the early Christians forsaking the truth that error sprung up in the apostolic age, and has accumulated in our age. This is a subject of the deepest importance, to which I most earnestly entreat the attention of every thinking man and woman, and its importance is increased by the circumstance that we are walking in the shadow of the last time,—the end of the age is drawing near—a matter on which much obscurity and error prevail, which we should strive to understand in connection with the subject of our Truth-forsaking age.

Oh, it lay as a heavy sorrow on the heart of the Apostle of the Gentiles, and he earnestly sought to crush the first appearance of the evil that was to ruin the Church of the living God. He earnestly warned the Galatian converts, and the Corinthian converts, and all the early Christians against its insiduous approaches and its appalling consequences. It was his theme in his intercourse in private and in his preaching in public, as well as the subject that most heavily pressed upon his spirit in his wonderful epistles. It is sketched with his masterly hand in his second epistle to the Thessalonians, chapter second. Will the reader be so good as to keep the New Testament open at the place before him.

II THES. II, 1-12.

The coming of Christ was the bright prospect ever before the Apostle's mind. But the early Christians, like later Christians, had wrong thoughts on the subject; they thought it was the end of the world, and that it was right upon them. To remove this wrong idea from their minds, he here wrote as follows:—"Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind nor be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Sensationalism was practised in those days as well as in ours. There were many alarmists then who made the primitive Christians believe in the speedy dissolution of all things, (as all have heard of many modern Christians believing in, like good Dr. Cumming, who wrote that the world would be at an end in 1847), and the poor creatures, that Paul wrote to, just out of the ignorance and darkness and thraldon of Paganism, became so swallowed up with the speedy dissolution of all things that they could think of nothing else, and neglected their daily calling and everything, and longed for martyrdom for relief from the coming of that awful day of the Lord. To correct this mistake, Paul wrote as above to comfort their minds and relieve them from distraction about the end of the world. Paul explicitly told the Christians of his day that the day of Christ would not come, except there come,

"*the falling away first.*"

This is an important expression, not only as it marks a great epoch in the history of the Church, but as assigning the reason for the downfall of Christianity in the world.

What are we to understand by it? How did it come about? And what has it led to? In the original Greek what is here rendered "a falling away," is only one word—hee apostasia—"the apostacy." It comes from apo, from, and histeemi, to stand, and means "standing from," or "departure from," here rendered "a falling away," but as the definite article is used it should be not *a* falling away, but "*the* falling away." From what? the truth. That is the nature of the apostacy referred to. Just as the first apostate of the universe "abode not in the truth," stood not in it, so "the falling away" is the falling away from the truth. But what is truth? Jesting Pilate asked this question, when incarnate Truth stood before him as the King of truth; because Jesus told Pilate when he asked, "Art thou King?" "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Thus Christ claims to be the witness bearer of truth and the King of truth, for every one that hears and obeys the truth are his subjects,—they are "of the truth."

"The falling away" was the departing from the truth, as it is in Jesus, the true Light of men, "the Truth." And it came about by other thoughts than correct thoughts coming into the mind of the early Christians, incorrect thinking about Christ and his truth led to it. The reader may ask:

Can you give me an instance and proof of that? Yes. Paul tells us, at the second verse, that "the mystery of iniquity doth already work." "The falling away" had already begun, which he here calls the "mystery of iniquity." It was a secret, concealed enemy working against the saving truth of the Gospel, undermining it and destroying it by neutralizing its saving power, as a man will throw poison into a well, so the wells of salvation were early poisoned through error,—*incorrect thinking* coming into the mind, and causing "the falling away from the truth."

There are two ways of perverting truth: mixing something with it, or substituting something for it. Just as one might do with a bottle of good medicine when he mixes it with what neutralizes and spoils it, or throws it away and fills the bottle with something else that is poisonous.

The mixing process was the first way "the "mystery of iniquity" began, and the Gospel was rendered ineffectual thereby. Christ will not save us if we attempt to add anything to his merits. The Judaizing teachers prepared the mixture. These Judaizing teachers were Jews who professed themselves converts to Christianity. They retained their Jewish predilections and added the Jewish ceremonies, especially circumcision, to the Gospel's discoveries, and added thereby a mixture of merit of their own to Christ's infinite merit, thinking it would be an improvement, and everywhere propagated the mixture of a lie with the sovereign remedy of the perfect Truth. Paul had learnt from his deep personal experience that the error he once entertained in his thinking about the perpetual obligation of the law

of Moses (ceremonial) was the devil's snare he fell into, when he persecuted the Christians, and having bought "the gold tried in the fire," he discarded the beggarly elements of the world, and having received "the white raiment, clean and white," and "the eye salve" of a renewed spirit, he flung away "the garments spotted with the flesh," and crushed the rising heresy of the Judaizing teachers in the bud and checked its progress, as a man rushes to extinguish a fire at its commencement.

With a soul kindled with holy zeal for the honor of Him who met him along the road to Damascus, in His heavenly refulgence, and said, "Saul, Saul, why persecutest thou me?" With an ardor that burned like re in his spirit for the love of souls and their eternal interests and welfare, he poured forth a flood of eloquence full of holy indignation at the foul crime of polluting the pure water of life with the poison of Jewish ceremonialism, he denounced and anathematized the Judaizing teachers, and said to the Galatian church [i, 6-9]: "I marvel that ye are so soon removed from Him that called you in the grace of Christ unto another Gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." And to prove he had weighed his words, and knew what he was saying, to be just, although strong, he repeats the same words again, and adds: "As we have said, so say I now again: If any man preach any other Gospel unto you than that ye have received, let him be accursed, O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Paul stood as a noble champion for "Christ and Him crucified," as the only ground of a sinner's acceptance before God.

There is a hindrance to the mystery of iniquity mentioned by Paul in the succeeding clause of the 7th verse deserving of attention, "only he who letteth will let, until he be taken out of the way;" as it stands there in the old version, it is scarcely intelligible. And a curious circumstance accounts for the obscurity arising from the English word "let," having changed the sense it had when the Scriptures were translated. "To let," then, meant the very opposite of what it means now. Then it meant to hinder, to restrain, to prevent. Now it means to permit, to allow, to give leave to, as to let a house to a tenant, to occupy. Usage gives laws to language and changes the meaning from one time to another. The new version, which always adheres closely to the original, although its English is often poor, gives a truer translation, but is also very obscure and puzzling to know what is meant by "only *there is* one that restraineth now until he be taken out of the way."

Endless conjectures have been given to explain this clause about the "one that restraineth the mystery of iniquity from increasing until he be taken out of the way that restraineth it." Some considering it was the secular powers restraining the ecclesiastical domination that was by the Pope, it is said, sought after, which Tertulian, Augustine, Chrysostom are thought to favor.

To my mind the original explains it in a most satisfactory and instructive manner, as meaning that what prevented departure from the truth, as it

is in Jesus, was the steadfast adherence to Christ that characterized the early Christians—their oneness with Christ. "None but Christ, none but Christ, and nothing but Christ, nothing but Christ," was the heroic cry of their spirit when they suffered martyrdom for His sake; and their oneness in heart and hand with each other, extorting the commendation from their enemies: "See how these Christians love one another." In their union with Christ and with one another was their strength, and while that lasted the mystery of iniquity was restrained. United they stood; divided they fell. Paul's original words contain, I think, both a promise and a threatening, a commendation and a caution. Christ himself is he that alone restraineth the mystery of iniquity until it is generated in their midst. Therefore, let him that thinketh he standeth take heed lest he fall. What I have said is the spirit of the passage.

Paul told these Thessalonians that they knew that which held the evil back. He had told them about it when he first saw them, so that he only repeats it again. For my part I cannot see any obscurity at all in the original, although the sentence, as rendered in both the old and new version, is one of the most obscure and puzzling sentences in the New Testament. But I think any reader ordinarily acquainted with the Greek language will agree with me that the language is very simple as it stands "monon" only, "ho katehoon," he who restraineth, "arti" now, or opposeth now, or holdeth out against the mystery of iniquity now, *shall restrain it now*, "heoos" until "ek mesou," out of your midst, or from among yourselves, "genetai," it be generated, or arises, then it will increase and spread like a flood. Instead of it being taken out of the way, as our translations both have it, it will be brought into existence, and then, as is stated in the 8th verse, the mystery will be revealed and prevail. It is in harmony with the Scriptures: "Resist the devil and he will flee from you, encourage him and he will overcome you." The way to hold out against evil is to stop it in its first beginnings, which is easy at first; but if entertained or encouraged it will grow and increase until it overpower you, as a mighty giant, and slay you. Little sins grow into big sins if encouraged, as little seeds grow into great weeds if allowed to grow in your garden.

The Apostle thus warned the early Christians of the danger they were in if they did not bring all the antagonism of their moral nature against the mystery of iniquity, for it would originate with them or among them; and how early it arose and spread, let the history of the seven churches in Asia Minor prove to whom the Book of Revelations was primarily addressed, which Churches are now extinct. How it spread, let the subsequent history of the church, prove from the second century of the Christian era up to the time Martin Luther was raised up of God to preach a pure Gospel in the dark ages of Christendom, when the nations of the earth were covered with Papal darkness and error. But it is now receiving its fulfilment as it never did in the history of the Church on earth since Martin Luther's time.

In Martin Luther's time it had its fulfilment in the Church of Rome with the accuracy of history to such an extent that the prediction has always been applied to that Church alone. But, if that were the true in-

terpretation and fulfilment of the prediction, the question arises, why has Christ not come? If the usurpation of the Papacy in divine things is so unequalled and terrible, according to Protestant divines, who have said, "that if this passage be not applicable to it, it is difficult to say who there ever has been, or can be, to whom it should belong." Then, I ask, why is it the Lord has so long delayed his coming? Facts are stronger than words, and facts do not warrant such an interpretation, in my humble opinion. Bad as the Church of Rome may be, she is not without her excellences. She has a firmer grasp of all the essential doctrines of the Gospel of Christ than almost any of the Protestant churches have. Where she errs is in having added so many things that the Scriptures do not warrant any church on earth to add, belonging to Paganism. But she has many in her Church, both among her priests and her adherents, that would be a credit to any of the Protestant churches. Their charities and their zeal, their character and their worth, in many respects should make Protestants, with their purer Gospel and higher pretensions, blush for shame at their deficiencies. God would never have tolerated Roman Catholics so long if there was not some good thing in them; and undoubtedly there is, and, therefore, the Church that is so much condemned by Protestants—which has existed from the earliest ages, which is increasing all over the earth—the Church of Paschal and Massilon, Manning and Newman; the Church which excels all others for high talents and scholarship, for devotedness and zeal, for liberality and charity, is not the only church to whom this prophecy applies, as I will demonstrate in the next, where "the man of sin" is revealed as the effect of the falling away, which "man of sin" is so vehemently held as applicable only to the Church of Rome.

Great prominence is given in the epistles of the New Testament to this propagator of destructive error. He figured in early times, and corrupted Christianity, and ruined the Church of God on earth. He figured in olden times of the world; there were false prophets among the people of old, such as Balaam. Now, there are only two forces in the moral world—Truth and Falsehood. These have always been in conflict since sin entered our world, by the corrupter of truth, the father of lies, and they will always be in conflict till falsehood is extinguished. The Son of God became incarnate that He might witness to the truth and destroy the works of the devil, which works were originated in falsehood, and are the operations of falsehood and the development of falsehood. The revelation of God in Christ, which is "the Truth," and is contained in the Gospel of Christ, is a force sufficient to destroy all the works of falsehood, and will yet accomplish this, for the Lord Jesus Christ will "consume it with the breath of His mouth, and destroy it before the brightness of His coming," as here predicted in the passage under consideration, at the 8th verse. But God treats men as free agents, and as rational and responsible beings, who are capable of receiving the truth, so as to be saved from falsehood; and it proves their fearful criminality when they reject the saving truth, and cherish and propagate falsehood.

The propagators of the falsehood which went with the direct intent of destroying the Truth, are referred to by the Apostle Peter, Second Epistle,

ii., 1, 2, 3 verses : " But there were false prophets among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their lascivious doings, by reason of whom the way of the truth shall be evil spoken of. And in covetousness shall they with feigned words make merchandise of you ; whose judgment now from of old lingereth not, and their damnation slumbereth not."

Paul, to the same effect, says in his Second Epistle to Timothy, IV., 3rd and 4th verses : ".For the time will come when they will not endure sound doctrine, but having itching ears, they will heap to themselves teachers after their own lusts ; and will turn away their ears from the truth, and turn aside unto fables."

How completely these predictions have been verified, ecclesiastical history proves, and our own age reveals.

Alas ! how the glory of primitive Christianity faded under the withering blight of a corrupted Christianity. In the first century of the Christian era it shone forth as the purest and brightest emanation from heaven the world ever saw. To be a Christian then, was a very different thing from what is to be a Christian now ! It was an age of persecution in its most awful form. By fierce persecution the father of lies sought to crush and annihilate Christianity, and therefore, its disciples had to sacrifice all for Christ, who is " the Truth " incarnate—" God manifest in the flesh."

To be a Christian in the first ages of Christianity was to be a Christian indeed! It signified no faint convictions, no equivocal condition, no questionable motives. It was identical with all that could elevate and ennoble mankind ! The zeal it spoke of was an unextinguishable flame, the hope it argued, an anchor immovable before the rudest tempest. The joys of which it was the symbol were as life from the dead, the charity it signalized was warm as a mother's love, and gentle as the dews of heaven. No danger could alarm its possessor, no opposition quell the spirit of consecration to Jesus and active beneficence to man it was known to indicate and produce ! The fury of the persecutor and the derision of the scorner were alike powerless before it, and he who possessed it stood composed and dauntless against the combined assaults of earth and hell ; as if a shield of triple brass begirt his bosom ; as if the shield of the cherubim were outstretched over his head, he was insensible to weakness and incapable of fear !

You might crush his limbs with torture, his affections with solitude, his name with infamy and his freedom with the chain ; but he had that within him that which could not be crushed nor impaired—it was the energy of a living faith. This, like electric fire, acquired force by repression, and intensity by resistance, and borrowed increase of splendor from surrounding gloom. He might fall, but he could not fly. He might perish, but he could not yield. His blood might be spilt upon the ground, but his hope could not waver. His character might be calumniated, as Tacitus tells us, by bloody Nero and other malignant foes, but his honor remained pure

and untarnished, and like the fabled Phœnix, the Christian rose from of the flames that consumed his body, to dwell with Christ in glory !

Christianity then was the religion of heroes, saints, apostles, martyrs ! It transformed all it touched into its own celestial likeness, and it endued its subjects with an inflexible constancy and an inexhaustible ardor, before which the virtues of the ancient patriot and warrior dwindled into ordinary things. O ! to be a Christian then was to hold fellowship with uncreated wisdom, to walk in the steps of Jesus, and to breathe a philanthropy as pure as it was unquenchable, and as benevolent as it was divine.

What is Christianity now? and what is it to be a Christian now? Christianity now is just anything you like to make it, and to be a Christian now is to be as unlike Christ as it is possible to be—the more unlike Christ the better will you suit the spirit of the age. The father of lies has succeeded by changing his tactics. He first tried persecution, to crush the infant cause, but persecution gave it the strength of a giant, because in its weakness it was made strong through Christ, by asking His strength, and the blood of the martyrs has been the seed of the Church. But satan now makes Christianity so pleasant and agreeable as to make nothing in it disagreeable ; no self-denial in it, nor philanthropy, nor anything to cost a pang or a cent. What he could not do by faggot and sword, he succeeds by our fashionable Christianity, and the power of the Cross is lost because the offence of the Cross has ceased ! And "the man of sin," who is the incarnation of the devil, is the chief agent, and he is represented in the pulpit and in the pew everywhere ! and all hell exults and rejoices that the ancient faith is so fast fading away from the mind of man, and man lost in sin and misery !

(6)—IT IS A SINFUL AGE.

Look at the word-painting, Paul here gives, and you will see "the man of sin" in his assumptions, and what airs he puts on of self-importance in his hellish work, in attempting to undeify the Deity.

"And the man of sin be revealed, the son of perdition, he that exalteth and opposeth himself against all that is called God or is worshipped ; so that he sitteth in the temple of God, setting himself forth as God."

It is unnecessary to conjure up the Pope here, because every man has a Pope in himself, until his self-assumed arrogance and native pride be subdued by the humiliating and self-mortifying truth of the glorious Gospel, and Jesus Christ takes the seat of the scorner, and reigns supreme as the Lord of the conscience. Men read the Bible as they read a human author, and sit in judgment over it as something very much inferior to them. The human reason is certainly to be called into vigorous exercise in reading the sacred Record, but let it be with some degree of reverence, not that we approve of Bibliolatry,—the worship of the Bible—but the author of such revelations deserves deference, for they are like the revelations of nature, whose reverential students are always the most successful students. God resisteth the proud, but He giveth grace to the humble !

The condition of all knowledge is humility, because humility is the essence of docility and reverence. And one reason all philosophy is conditioned is to teach us humility, for the more philosophy enlightens the

more we discover our ignorance. Socrates was pronounced the wisest of men by the oracle at Delphi, because he only of all men best knew his ignorance or was most conscious of it. Sir Isaac Newton, when complimented on his discoveries of the laws of light and gravitation, and other laws of nature, compared himself with his characteristic humility to a little child walking along the sea shore picking up a few pebbles more beautiful than others, while the great ocean of unexplored truth lay before him covering its innumerable precious pearls.

But the province of the supernatural as much surpasses the province of the natural, as heaven surpasses earth, and eternity exceeds time, and for any one to enter that sacred province with the spirit indicated in the passage above, shows the absence of reason, and reveals unwisdom and self-conceited arrogance! "Men trample where devils tremble."

If ever mortal man needed divine illumination and inspiration it is in the investigation and study of the Gospel of the grace of God. It is utterly impossible to advance one step here without divine teaching.

The current of religious thought in our age has decidedly been in the direction to eliminate the supernatural from religion altogether. The Neology and Rationalism of Germany has spread its influence far and wide. It has gratified the pride of the human intellect and the self-sufficiency of erring men. How plausible have been its pretensions to simplicity! How readily hailed by the ignorant! And how satisfying to the shallow-brained, kid-glove age we live in. Only the divinely taught of the Lord know the necessity and indispensableness of supernatural religion, —nothing else can satisfy the religious emotions.

Never was there a falser maxim propagated than the following: "Where mystery begins, religion ends," for there can be no religion without mystery worthy the name of religion, and the converse is more correct: where religion begins, mystery begins; and when mystery ends, religion ends. By mystery I do not mean mysticism, but such heights and depths of truth that require divine illumination in the mind to understand them, and in the knowledge and experience of which we advance in proportion as we receive more and more divine illumination, because the finite mind can never comprehend what is infinite fully to all eternity, but we can know now in part by means of God himself revealing himself to the mind, as none but God can make God known.

The cry for "simple views"—"simple views" of the Gospel—so long ringing in our ears have resulted in superficial views, delusive and soul-destroying views. The law of the Lord is perfect, converting the soul, making wise the simple and sincere. We cannot improve God's word. It cannot be made simpler than it is. The entrance of Thy word giveth light, it giveth understanding to the simple.

I referred, when speaking of "the falling away" from the truth, by adding something of human merit to it, as taught by the Judaizing teachers and denounced by Paul. Now "the man of sin" adopts the opposite method of taking away from the truth of the Gospel, till nothing is left of the divine Gospel, and it is turned into a human gospel, and the glory of God from beginning to end is departed!

II THES. II, 8, 9, AND 10.

"Where no vision is the people perish,"—without divine illimination souls perish. And if the only standard of truth be explained away as we have seen is the drift of the religious thought of our age, lawlessness, as a necessary consequence will take the place of law; for when the Gospel is gone divine illumination is gone, and all is gone. The doctrine of the Holy Spirit's work has disappeared among us.

What does the generality of professing Christians and the irreligious care about the Gospel? What value do they attach to correct views of the Gospel? Tell them how to put money in their pocket, how to become rich, and they are all ear and earnestness with their mouth gaping to swallow down the good news! But tell them about salvation and the unsearchable riches of Christ, and they care nothing for heaven's good news. As for sound, pratical, experimental preaching, they loathe it. They all think they are good enough already, they compare themselves by themselves, and think they are a great deal better than anybody else and sure to go to heaven when they die.

But if you lay down such fundamental principles as the following, and hear them afterwards in their homes talking over it, how mightily offended they are when spoken to, thus: "Dost thou not known, O man, O woman, who callest thyself a Christian, that thine election of God, thine effectual calling of God, and thine eternal salvation cannot be proved, unless thou art conformed to the image of God's Son," for whom God foreknew he also foreordained to the image of his Son, and whom he chose in Him before the foundation of the world, He chose that they should be holy and without blemish before Him in love! If, therefore, thy ruling motive in thy life be not the constraint of Christ's love, if love to Christ be not thy ruling passion, thou art still in thy sins, and art none of His, none of His! Self is thy God, thyself the God whom thou dost worship, and self-adulation is the incense thou art continually seeking to be offered to thee, and thou art no Christian, but a practical atheist! Be not deceived, God is not mocked." Such preaching as this in our day would empty half our churches, starve the minister in many localities,and make him retire and go somewhere else. People in general do not go to God's house to be instructed, and taught in the Lord, to worship before Him and be built up in faith and holiness.

People go to church as they go to a theatre, to be pleased, to see on another and be seen, to keep up an appearance, to see the last shape and style of the new fashions, to be fashionable with their gold chains and trinkets, to be solaced with a soothing unction to their conscience for going to church, and to lay God under an obligation to prosper them next week in the world!

What do sneering skeptics, blaspheming atheists, and pampered ministers and priests care about the inward glory and harmony and blessedness connected with the religion of Christ, as revealed in the divine Word? That Word is no word for them, they will have their own will and way for their guide, and have none of God's word.

Are not all divisions among Christians traceable to departure from the oneness of the one revealed God and violation of God's law? Christ never came to found a sect, but to establish a kingdom, whose foundation is faith in Him, whose bond is love to one another, and whose end is individual progression in moral perfection, in a growing likeness to its founder by keeping his commandments. But where is the faith that lays hold on Christ to life eternal? Where is Christ laid hold on alone for salvation? Where is the love to one another? Alas! alas! Where is the growing likeness to Christ, or any likeness at all? Let facts demonstrate! And where is the obedience to His holy commandments and the soul-saving power of His people? Where is it? and where are they?

The Lord certainly has not left Himself without witnesses on the earth. And doubtless He has many hidden ones, whose hearts are true as steel, but their visibility is not what it should be.

On the other hand, the wicked in the world are greatly more numerous than the righteous.

But the worst thing of all is, that such a large number—by far the greater number—who profess themselves as Christians, are "self-deceivers," having a name to live while they are dead.

I feel I must sound an alarm in Zion, for things are not at their worst yet. The thrilling description here given by the inspired Apostle Paul, and the inspired Apostle John, in his Apocalyptic visions, is as yet unverified, although fast hastening on in these days of defective views of Christ's most precious Gospel, in these days of defection and lukewarmness in hearty zeal for Christ's cause, when many have lost their first love and the prestige of their forefathers—in these days of worldly conformity among God's people, and their unfaithful stewardship of money, all which prognosticate and prepare the way for the predicted onslaught of the archfiend and adversary, who knows how to make ready for the day of battle and final conflict, as soldiers in the field of battle know when to attack the enemy, "Whose coming is according to the working of satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing!" The *lawless one* means to gain a victory in his final conflict, which is at hand, and ensnare and ruin thousands who are now his certain prey, but are unconscious of it.

The *lawless one* is now in our midst. We can trace his footsteps in many marks of his image on the spirit and practices of our Age.

What Archbishop Tillotson said many years ago is more fully verified in our times, viz., "That fine old English plainness and sincerity, that generous integrity of nature and honesty of disposition which argues true greatness of mind, and is usually accompanied with undaunted courage and resolution, is in a great measure lost among us." I don't think we hear it, as we once did, in the very ring of the voice; nor see it, as we once did, in the countenance beaming with affection and frankness; nor feel it in the cordial, open-hearted shaking of the hand, and in the whole expression of the inner man, made visible in the eye and in the entire demeanor.

People now-a-days are far more selfish and hidden and suspicious and regardless of the feelings and welfare of others than they used to be.

Everyone now-a-days is weighed by the weight of his purse, and for the ends of selfishness man is held in admiration, while the poor are despised. All in opposition to the spirit of the Gospel, which is a spirit of kindness, generousness, and helping one another on, as tender-hearted, sympathizing brothers.

If we look into the business world nothing is more conspicuous than the unscrupulousness with regard to truth respecting articles to be sold, and in the mania for competitive advertisements, where everyone professes to sell better and cheaper goods than another, which is a barefaced falsehood; but most of all, in the prevalence of adulteration in food and raiment, the specious falseness of our age is seen, for we do not know the half we eat, nor half the stuff we wear. We may be eating poison for what we know, or the babies die, and we don't know why, and have a coat of shoddy or made of devil's dust, and not know it. But things like these, ye know, must be in the reign of lawlessness, and a thousand tricks in trade besides best known to the swindling fraternities that practice such frauds and wickedness.

(7.)—IT IS A LAWLESS AGE.

People in business and of the world who rail so often upon the religious community, quite eclipse "the hypocrites" by their cant and dexterity in deceiving the public; but they can't deceive God, and one day they will come to know this, and be punished for their crimes. If all this selfish cold-heartedness on the one hand, and dishonesty on the other, increase as they have done the last thirty years or so, what will society become by-and-bye? Like what the old philosopher thought it was when he went through all the world with a lantern in his hand, to see if he could find an honest man in it; but a second lantern will be required in our world soon to find if there be a true, *warm-hearted* man in it!

The gifted Charles Dickens, who was a keen observer of human character, drew the following picture of human society while he was among us, which is being verified more and more every day in the world:

"LEARN FROM THE LESSON OF THE PRESENT DAY."

How pride engenders pride, and wrong breeds wrong,
And truth and falsehood, hand in hand along
High places walk in monster-like embrace,
The modern Janus with a double face.
How social usage hath the power to change
Good thought to evil in the highest range,
To cramp the noble soul and turn to ruth
The kindling impulse of the glowing youth,
Crushing the spirit in its house of clay.
Learn from the lesson of the present day.

What is the lesson? The downfall of "the Truth," and the enthronement of lawlessness in its stead, as it is at this day.

O God, interpose for the downfall of Satan's empire, and for the establishment of Thy kingdom on its ruins! Come, Lord, come quickly. Amen; even so, come, Lord Jesus.

But alas, the most melancholy evidence of lawlessness is among Christians.

Non-professors hear that Christ's religion makes its possessors happy; but many that profess it, they see, are miserable, morose and gloomy. They are told that true piety is inseparable from personal holiness; but they have detected some of its professors as scarcely honest, nay, dishonest! They have heard that Christians set their affections on things above, and are laying up treasures in heaven; but many whom they know as professed Christians are such as ardently mind earthly things, and give their hearts supremely to Mammon. They hear that Christ asserts an absolute property in His people, demanding an unreserved consecration of all they are and all they have, in His service. But in the lives and conduct of some professed Christians they see no practical proof nor demonstration of such an ennobling principle; they act as if all they had were their own, for they cannot part even with a little of what they hold as stewards under God, to a brother in need, and hold their possessions with so firm a grasp that they are without any regard to this law of Christ's kingdom, and are, therefore, spreading the lawlessness of the age!

When we look at these inconsistencies of professed Christians, need we wonder at the spread and progress of infidelity? Fas doceri ab hoste. It is lawful to learn from an enemy. I know the Christian system as a system of Truth, is impregnable. I know that all that malice can suggest, and all that ingenuity can devise, cannot overthrow it, and, therefore, we have nothing to fear from its foes, who are incapable of themselves to comprehend it or judge of it, without its personal experience. Faith gives us visions, as science gives us revelations.

What we have to fear is the professed friends of Christianity, who contradict it in every part by their life and conduct. "Save me from my friends!" have many said, and have thanked God for their enemies. Christ has always suffered most from His professed friends, who, Judas-like, have said "Hail, Master!" and with the kiss on the cheek, have held the dagger in their hand, to crucify Him afresh. And now at this day He is wounded in the house of His friends—the Church—as He never was. The Church, as it is now constituted, is the greatest obstacle to the progress of Christ's kingdom on earth, and the Infidels, while they have no logical argument for remaining Infidels whatever, on the ground of the inconsistency of Christians—still, they are doing an important service by their attacks on this vulnerable part.

If some reply, "Are not both the good and the wicked to grow together, as the parable of the tares sown in the field, tells us, till the harvest?" Yes; but the field is not the Church, but the world, where Christ represented the enemy as sowing the tares among the wheat. See Mat. 13, 38, "The field is the world." Christ's invisible kingdom—His body of the faithful—is His true spiritual Church, and these tares are not His Church at all. They are outside of it, and are to be kept outside of the Church, in the world. But they are the weeds now that disfigure it—the plague spot that infect it—which have no right in it, and must be got rid of and burned out of it. And that Christ will, ere long, come and do, and the heaviest vengeance of heaven will fall upon the vile hypocrites, the detestable self-deceivers, who always succeed by their success in de-

ceiving others to deceive themselves, and believe the lie they got others to believe, that they were Christians, after all. This is the working of error, that God sends those who received not the love of the truth, that they should be saved, who believe a lie that they all might be judged—fairly dealt with—who believed not the truth, but had pleasure in unrighteousness.—Verses 11–12—whose end is destruction.

THE "LAWLESS ONE" WHERE HE SHOULD NOT BE.

If you wish to see the "lawless one" in our midst go not to Infidels, go not to the world . but go to Christians, go to the churches of our land, and you will find them swarming in myriads. You will find "the lawless one there," just as Judas was found among the Disciples, as a professed friend of Jesus, but a traitor, selling Him for money. They are just like Judas, trying to serve God and Mammon. And discerning outsiders see this and remain outsiders on account of it, and infidels are gratified by it, because it helps them out with their illogical arguments for remaining infidels.

Just as the inlet to "the falling away" from the truth at first was opened by admitting the unregenerated into the fellowship of the faithful and led to all the mischief that followed afterwards, so impurity of church fellowship is the sole cause of all the lawless ones swarming like wasps that steal away the honey and make none, and "the lawless one" has so increased in our times that the expression has become representative not of one here and there among the faithful, but is the type of modern Christian society. For the Christian church is become the snare of the fowler. All people know how men catch birds, how they have nets, and strings and poles, and an enticing bird—the call-bird—to sing so beautifully that all the silly birds come to hear it and see it, and become friends with it, and so they are caught. All people know how the spider catches the fly and eats it, so the archfiend, who is "the lawless one" incarnated in the hypocrites, entices them into the churches to serve his vile purposes, and to turn the house of God into a den of thieves.

The door of admission says to every passer-by: "Welcome, welcome stranger to come in, and sit on a cushioned seat for you have got a gold chain on." "Welcome, welcome, beautiful little fly, come in, and stop, and ——die!" This it says to every passer-by. And the passers-by enter, and are so pleased with so much attention—given to serve wordly interests, —and they are so pleased with the sweet, comforting preaching, and the devil is pleased too.

The door of admission does not say, "You must be born again." "You must be regenerated, or you cannot enter into the kingdom of God." "Ye must repent, or ye shall all likewise perish." Oh, no! "Membership in this church on easy terms, or any terms you like." And "the lawless one" has fine scope for his lawlessness! And it is in the temple he sits and exalts himself above God's truth. And in the holy place his iniquity is practised as he is here described, whose coming, or presence, as the word used (parousia) means (vs. 9 and 10, 11, 12,) "The presence of whom is according to the working of Satan, with all power and signs, and lying

wonders, and with all deceit of unrighteousness for them that are perishing ; because they received not the love of the truth, that they might be saved. And because of this God sends them a working of error that all may be judged who believed not the truth, but took pleasure in (adikia) unrighteousness."

There is a striking contrast and rivalry here implied between the Prince of darkness and the Prince of life? Satan, incarnated in "the lawless one," attempts to imitate and surpass Christ. Did Christ come with miraculous attestations to prove the divinity of His mission? The working of Satan is with all power, and signs, and wonders, but they are lying wonders! Did Christ come to establish the truth on earth, that it might produce righteousness in them that were perishing because of their departure from truth? Satan's aim is to establish falsehood with all deceit of unrighteousness in them that are perishing! Did Christ come to save men by their loving the truth, believing it and practising it? Satan's aim is to destroy men by prejudicing them against pure Christianity, and giving them something they will like better and more agreeable to their carnal nature, that they might not believe the saving truth, but take pleasure in iniquity! Did God send a working of error through "the lawless one" in keeping with the exercise of man's free agency, that they might be fairly dealt with in the day of judgment, and eat of the fruit of their own ways? Then how necessary it is that we should look to how we stand in His sight, and cherish the love of the truth that we may be saved. Oh, there is nothing so precious and valuable on earth as the truth!

The enquiry of it, is the love making or wooing of it ; the knowledge of it, is the presence of it ; and the belief of it, is the enjoying of it ; and the practical conformity to it, is the sovereign good of man. But to know it and hold it in unrighteousness, is to act the part of the "lawless one." No one can practise deceit without knowing it, for it could not be deceit without the perception of its opposite, and when the perception is lost the heaviest penalty is inflicted in our becoming the prey of self-deception and the victim of lawlessness,—this is the working of error God sends as its necessary consequence and its righteous retribution. There is no being more to be pitied, therefore, than the self-deceiver, who has practised hypocrisy so long as not to know he is a hypocrite, but believes he is what he is not, until the conscience is awakened by some visitation of the Almighty out of the self-condemning dream, which, perhaps, the terrible day of judgment will be the only thing to show the self-deceiver his true position ; and then to alter it, impossible! Oh, it is here the awful issues of the habitual perversion of truth are seen, and the Church is the archfiend's selected sphere for its highest, and fullest, and saddest developments. Therefore, the remedy must be applied here.

THE GREAT WANT OF THE AGE IN THE CHURCH.

It is sad, indeed, to think that where we should expect the least need of improvement, there should be found the greatest need of improvement. All the other wants of our age are as nothing compared with the magnitude

and urgency of the one great want of our age in the Church of the living God.

The Church in our day is Satan's chief seat, where he sits and exalts himself above God. The Church is where he has now his chief principality. It is here where he exerts his greatest power. In the world he has everything his own way, for the world lieth in the wicked one. The world is on his side, carried captive at will. The Church is his opponent, or ought to be. To the Church is given the high commission to conquer the world for Jesus. Satan is determined to prevent this. And what does he do to prevent his subjects becoming the subjects of another King? He tries to turn the Church into a specially-favored province of his kingdom. And how does he act? He comes there with all his energy, to sow tares into it,— as our Lord has told us, to get unregenerated men and women into it as members, and as ministers of the Church.

Impure Church fellowship, as I have said above, was the inlet, at first, to Satan—to all the falling away from the Truth—from the Christ; and the inlet to all the evils ever since, in the Church. Consequently, purity of Church fellowship is the one remedy.

A New Testament Church, according to Christ, and the teachings of His Apostles, is a society of regenerated men and women.

Christ solemnly legislated this law as the fundamental law of His kingdom. (John III., 3-5.) The visible Church is to correspond to the invisible Church, as nearly as possible. None but the saved on the Day of Pentecost were added to the Church. (Acts II.,47.) And the whole tenor of the New Testament proves this. That which restrained the mystery of iniquity, was the firm adherence to purity of Christian fellowship. When that was relaxed, the mystery of iniquity began to reveal itself. The visible body of Christ had no schism in it till then. No diversity of sects till then. No error in doctrine till then. And no destructive element in it till then. But what do we see now? Never so many sects, never so many doctrines, never so many destructive elements, that it is a wonder that we have any Church at all. But it is "the living in Jerusalem" that preserve the Church. But for the true and faithful Christians, Christianity would have ceased. It is only *in* such.

The adversary of God and His people never objects to any of his subjects becoming a member or an office bearer in a Christian Church, provided they remain his dutiful subjects. He rather approves of it, because it will be for the promotion of his rule and dominion just where he wants it more and more to be. Now, don't let any laugh, and say there is no devil, but the devil in yourself, for when I come to speak upon the Origin of Evil in a Holy Universe, the reader will come to think otherwise, or I am mistaken. There are more things in heaven and earth than "thy philosophy ever dreamt of, Horatio!"

The broad distinction between a servant of Christ and a subject of the devil, is simply this: The servant of Christ is under law to Christ in everything. (Rom. VI., 17-18.) The subject of the devil is without law to Christ, and, therefore, "the lawless one." He does not think himself a subject of the devil, because his own will is his law in everything. But

this just proves he is the subject of the devil, for the "Spirit" that now worketh in the children of disobedience, is the devil; and when you follow out the bent of your own will, you do not submit yourself to the will of Christ. This is just what the devil wants you to do, for thereby you serve him, and disobey Christ. "Know ye not that to whom ye yield yourselves servants, to obey, his servants ye are to whom ye yield obedience, whether the service be of sin unto death, or of righteousness unto life?' (Rom.VI., 16.) The man who does not serve Christ, serves the devil. And a man can serve the devil better in a church than out of a church. He is in a church like leaven, to leaven the whole lump. Evil communications corrupt good manners. The tone of the Church's piety is lowered thereby, the conversion of souls hindered. This is the plague spot that must be burned out. The express command of heaven to Christ's Church on earth, is, "Be not unequally yoked with unbelievers. What communion hath light with darkness? Wherefore, come ye out from among them, and be ye separate, saith the Lord." (II. Cor., 14, 17).

Purity of Church fellowship is God's decree, and it must be, whatever it costs, or the Church of Christ is ruined, and pure religion is doomed and lost.

WHERE THE EVIL LIES, THE CURE APPLIES.

This, above everything else, is the "one great want of the age"—a pure Church. But I fear it will not come. And, therefore, I warn the faithful in the Church of what must inevitably follow. The prediction in all its awful import, as here given by inspiration of God. There is nothing but "the truth" as it is in Jesus, the pure Gospel, that can check and remove the lawlessness in the Church, and where are we to look for the right exemplification of that heavenly purity and bengnity the Gospel imparts, but to the Church Christ has purchased with his own blood? But if its members belie that Gospel by unholy and selfish lives, then the standard of the Cross is fallen, because the professed disciples of Jesus have fallen away from its requirements; and if they have never been crucified in their lusts and passions, they have no right to be in the Church as Christ's members, for "they that are Christ's have crucified the flesh with its affections and lusts." The cure is in the hands of the faithful, and if they cannot reorganize their churches anew, so as to adhere to Christ's specific for making and keeping his churches as He requires them to be, then the only alternative left is for the faithful, the living in Jerusalem, to come out from among them and be separate, for this mixed state of things cannot be suffered to remain much longer without the most diastrous consequences. In view of which I tremble. Because the passage before us does not refer to some distant period of our world's history, nor to some foreign nation, but this passage speaks home now, to you and me, and all the dwellers now on the earth, for every "lawless one" is simply every one who is living now without Christ, and has not Christ formed in them as "the truth" to regulate their intellect and understanding, their affections and their heart, and their entire life and conduct. "Let the same mind be in you as was in Christ Jesus" is as authoritative as the command, "Thou shalt not kill, thou shalt

not steal, thou shalt not commit adultery, and thou shalt not covet." If the truth of the Gospel be not the power of God unto our salvation, it will be the power of God unto our condemnation. None can be neutral in the matter of the Gospel: it is either a savor of life unto life, or a savor of death unto death to every one. Oh, let this solemn passage speak home to every one of us, which passage taken in connexion with other passages in the Apocalypse, foretells an increasing progress in the reign of the "lawless one" in the churches of Christ, where now he has chief quarters established, and in the world at large, to an extent exceeding all comprehension. I am no alarmist. I speak to facts. Paul feared lest the adversary should by any means corrupt the minds of the early Christians in his day from the simplicity of their genuine attachment, and sympathy, and union, and oneness with Jesus, as the serpent beguiled Eve in his craftiness. What Paul feared has transpired. It has become a dread reality in our day in the complexity of the Church at the present hour, and it appears to me to forbode an awful coming conflict between Satan and the Saints of God, such as never was beheld in the earth since the Christian era began.

Just to give one single proof, the passage in the Book of Revelation, which has many parallel passages on the principle of evolution and presentation of different aspects of the same epoch, and as now drawing nearer and nearer and fulfilling now, you will find in chapter xiii. 1.

Here a hellish monster is seen rising out of the sea—which is the emblem of tribulation, as the sea is the residence of storms and tempests—having seven heads, (to which three were afterwards added), making ten heads and it had ten horns, and upon his horns ten crowns, and upon his crowns, the name of blasphemy (see v. 6,) and he was full of blasphemy! Never was there a time in the history of the Church on earth when more blasphemy prevailed than now. Thirty years ago Atheism came forth in England, Mr. Hollyoake, in London, publicly debating with Rev. Brewin Grant whether there was a God, and Hollyoake was succeeded by other atheists, who blasphemed the God of heaven more than he, and now the placards posted up in our great centres of industry: Manchester, Liverpool and Glasgow, are shocking to read and indecent, and both men and women harangue large audiences in a manner that almost bids defiance to the Almighty, and fills one with terror and trembling to hear them taking God's name in vain! France, however, in the last century, was just as outrageous, in this respect, as England is now. And to this hellish monster great power was given him, combining the strength of the untamable leopard with the feet of the ferocious bear, the mouth of the lion and the power of the dragon, with a throne and great authority, proving the time had come for the utmost intensity of action and the utmost malignity of combination among the powers of hell were to be put forth in full force!

This awful monster is received with universal homage, whose name is blasphemy, whose nature is cruelty, and whose aim and end is destruction, presenting a striking contrast to the partial reception the Saviour received on earth, whose name is 'the altogether lovely," whose nature is benignity, and whose mission was salvation.

The whole earth wondered after the beast. Why? Because of its

fighting qualities. What a low set of blackguards ! who shouted in admiration of its physical strength.—Who is like the beast?—Who is able to make war with him? And there was given him a mouth, uttering great things, and blasphemies. But, we are informed his time is limited. Power was given to him to continue forty and two months—a period in prophetic language I do not pretend to fix, although I have my own impression, as denoting a good many years, but still limited in duration, which is a relief to the mind. But what follows reveals to us a deep moral conflict, for we are told at the seventh verse : And it was given him to make war with the saints. This war is now raging. And it is added, "to overcome them." God of heaven shield them in the fierce day of battle, and give them strength to witness for Thee, since they are Thine.

The progress of devil worship and devil supremacy increases. Verse 8. And all that dwell upon the earth shall worship Him whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. The faithful and true to Christ shall never be lost, nor worship the beast ; and they will be made strong in the Lord, and in the power of His might.

Now, when you connect, in your mind, such a scene as this with the description of the lawless one, whose presence is with all power and signs and lying wonders—undeifying the Deity, if he could, and deceiving the very elect of God—perverting the truth, so as to make them believe a lie.

PONDER THE INEVITABLE RESULTS!

What may we expect from the reign of lawlessness—when he has got it all his own way, and is crowned as the entire world's king, and the Church's god? What can we expect from lawlessness but its effects? What but the destruction of human happiness and the disorganization of human society, by the perpetration of all that is wrong, and the violation of all that is right, in sanctioning crime and legalizing vice, by subverting truth and upholding falsehood, increasing selfishness and checking benevolence, favoring the bad and persecuting the good ; by hellish malignity rioting over the destruction of human happiness and human life by murder and suicide and villainy; with dynamite, infernal devices and machines as yet unknown ! Above all precious and immortal souls eternally lost, that might have been saved !

Such will be the inevitable results of the reign of lawlessness, through Christians wandering away from the purity of the Gospel, and giving place to the devil, if Divine mercy do not interpose.

Let no one imagine I have over-drawn the fearful crisis which is rushing upon us with hellish fury and direst malignity. Neither let anyone think it is at a distance. The terrible crisis is at hand, and is in our midst already, to an appalling extent.

The apathy and indifference to it in all Christendom at the present hour, shows it has come to a head ; for this very apathy and indifference are spoken of by Christ Himself, as the signs that were to precede its full-grown magnitude, by the images he employed ; and they are the very conditions for the enemy to take advantage of, in his final grasp at the crown

rights of the King of Heaven. There is one point here, however, I must clear. It is not the end of the world, but the end of the age, which is the point to be kept in view. And it is not to the manner of Christ's coming, but to the fact of His coming, that I insist upon, at present, as near. While the preceding signs of it, and the effects of it, are the things I wish to speak of now, and the practical lessons to be learnt from this most important event, predicted by the Apostle, when "The Lord shall consume "the lawless one" with the breath of His mouth, and shall destroy (him) with the brightness of His coming. (Verse 8, II. Thess., second chap.) By taking a rapid glance at these points, we shall learn what Israel, knowing the times, ought to do.

1. The prevailing apathy and indifference among Christians to the necessity of Christ's coming in the existing state of society to rectify it is predicted to precede His coming. In the parable of the tares, Christ tells us (Mat. xiii., 25,) "While men slept, his enemy came and sowed tares among the wheat." This is exactly fulfilled, as I have adverted to by the admission of the unconverted into church fellowship. They are the tares which the enemy sows among the wheat, and the indifference about pure communion is represented by sleep. It was while men slept Christ's enemy came and sowed the tares among the wheat. Having by this means ruined the Church, they care little about reorganizing it, and as little about Christ's coming to rectify it. When the time for judgment is to begin at the house of God, and if it begin first at us, what shall be the end of them that obey not the Gospel of God, whether in the Church or out of it! The deacons say," we must get in money to pay our expenses, you know; and the minister likes a large church and a large stipend, you know; and we are no worse than our neighbors, you know,—not half so bad! and laugh." So the devil's work is done while the deacons are wide awake and the minister, too, to their own wordly interests, but asleep to Christ's sorrowing heart, and the devil is glad!

In the parable of the ten virgins (xxv Mat. 5,) "When the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, 'Behold the bridegroom! Come ye forth to meet him! Behold the bridegroom cometh, etc.'" There is so much crying in the streets outside that the sleepy virgins are startled and awake out of their sleep, and five were wise to prepare beforehand their flambeaus with their vessels of oil, but the other five were foolish and delayed to have their torches ready, were without oil to keep them burning, and could be of no use in the procession in the darkness of night without the torch burning, so they are in a terrible way to get the oil. They run to the wise virgins to borrow some. Oh, no, said they, we require all we have, but go to those who sell oil and and they will give you oil; and after they have gone to the meally-mouthed, the honey-lipped, popular preachers that sell passports to heaven, and while getting some fresh, soothing unction to their disquieted conscience, and making up for their lost time on the road, when they arrive the wise virgins had got in, but they were too late and the door was shut! And they could not get in, all they could do. Do you know the reason?

The Lord did not know them. They had not got the "oil of gladness"

from the Lord Jesus, or He would have known them. They had got some combustible stuff from "the man of sin," "the son of perdition," "the lawless one," and it only gave them a flaring light of a profession that was an exact imitation of the "light of life," but it was as bad as dynamite at last, for it brought them to destruction. The improvement Christ made of this parable was an admonition, which is now much needed among his true disciples: "Watch, for ye know not the day nor the hour." Indifference and apathy about the coming of the heavenly Bridegroom is here predicted and required to be changed into watchfulness and preparedness for His coming. "Awake thou that sleepest and arise from among the dead."

Again, in the parable of the unjust judge, Christ evidently refers to the state of mind in society about His coming, in saying "When the Son of man cometh shall He find faith on the earth?"—Faith in Himself or even any belief in His coming? Society will be in such a state of indifference about it, as not to believe in it when the time arrives. His coming to personally reign in Jerusalem is largely believed in; but His coming as intimated in the Scriptures, as I will show presently, is fast fading from the mind of Christians; and, therefore, it is all the more in keeping with this question, "When the Son of man cometh shall He find faith on the earth?" Neither faith in Himself nor belief that He is coming shall be much exercised or cared about, and, therefore, giving the adversary all the more advantage, for then is the hour and power of darkness, and men are never more in danger than when they grow indifferent about it; and further, apathy and indifference about the appalling crisis of our times adds to the magnitude of the evil and gives a terrible significance to it, when those who should be alarmed and concerned about it are careless about it. It indicates a sad state in the Christian community—want of sympathy with Jesus, whose heart is filled with an infinite sorrow just now, because of the growing wickedness and rebellion in the earth. Apathy and indifference to it is the worst feature in it.

2. This fearful crime of indifference to the present low state of religion and unconcern about it, is easily accounted for. The Apostle has indicated the three things as signs of the end of the age we have already considered, viz., first, "the falling away," next, "the revealing of the man of sin," and then "the lawless one;" after these have come, as they have done, need we wonder that apathy about the regeneration of society should be found in the Church of God itself?

John Bunyan had a clear idea of it when in his "Holy War," he said, "When the giant had thus far proceeded in his work, he betook him to build some strong holds in the town. And he built three that seemed to be impregnable. The first he called the hold of Defiance, because it was made to command the whole town, and to keep it from the knowledge of its ancient King. The second he called Midnight hold, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called Sweet-sin-hold, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eye-gate, that as much as might be light might be darkened there. The second was built hard by the old castle, to the end that it might be made more blind,

if possible. And the third stood in the market place." Strange to find a method, even in madness, where we would expect to find none. But, you see there is a close connection—a method in the three signs above as much as in the three things John Bunyan had in view—the lust of the eye, the lust of the flesh, and the pride of life, for they always go together in this order, and have a close correspondence or analogy in them to the three-fold process mentioned ; and how strikingly the last just brings us where we are in our time, called by Paul the "lawless one or lawlessness," by another way of putting it, "the pride of life;" by John Bunyan, the "market place," and so it is in our day for disregard of God's truth, a good position in society, and the way to reach it in the market place is all that people care about. Satan has got the victory. All the world is admiring and worshipping the beast, and the Saints are overcome. Their apathy and indifference to the existing state of society proves it.

Only one here and there seems to be concerned about it. They think it cannot be otherwise than it is—no use to try and improve it ; they are well provided for, and feel very comfortable in themselves, and the rest must just be left with the decrees of heaven they inwardly think, and sometimes openly assert, "It can't be helped."

Our modern Christianity is a lie, a delusion and a snare ! It is destroying churches, it is destroying souls by the million, and Christians can't see it, nor do they want to see it. "A deceived heart hath turned them aside, so that they cannot deliver their soul, nor say, 'Is there not a lie in my right hand ?'" The standard must be raised. The Bible standard reached and lived up to.

We don't need to fear Infidelity nor Atheism. They are purifying fires. Christianity—the religion of Christ, falsely so called because falsely conceived of, is what we have to fear. Its exact and true ideal is lost.

"And now Diabolus thought himself safe , he had taken Mansoul ; he had ungarrisoned himself therein ; he had put down the old officers, and had set up new ones ; he had defaced the image of Shaddai (the Almighty,) and set up his own ; he had spoiled the old law books, and promoted his own vain lies ; he had made him new magistrates, and set up new aldermen ; he had built him new holds, and had manned them for himself. And all this he did to make himself secure in case the great, good Shaddai, or His Son, should come and make an incursion upon them,"—just that, acute John Bunyan, the glorious dreamer !

This the Son of God is coming to do, for there is great need for it. "Come, Lord Jesus, come quickly."

Why tarrieth the coming of Thy chariot ?

Many, who are deeply interested in this great matter, have said to themselves and others : "Why is His chariot so long in coming ? Why tarry the wheels of His chariot ?" It is because his bride is not ready to receive him. If the truly Godly would wake up, and prepare for His coming, He would come to-day or to morrow. Yes, He would.

3. Let us understand what the coming means,and what Christ will do by His coming in the souls of His people, and then we will understand what His people have to do to secure His coming. By the coming of the Lord,

in the great passage before us, is meant the presence of the Lord, "parousia." Well, we want the presence of the Lord. Now, it is here said what He will do, the lawless one the Lord Jesus will destroy by the Spirit of His mouth, and abolish by the effulgence of His presence.

His coming then does not mean His coming to destroy the world or to destroy men's souls, but to destroy men's sins and save men's souls. And when this is effected, all evils now existing in society will be banished from it, every curse turned into a blessing, and every one made truly happy. Oh, how glorious, how desirable is this!—which is the one great want of the age.

Now, we have been upon the road to happiness all the way, since we started from the first page of this book, seeing as we went along the evils that exist and have to be remedied, and what science can do and must do, what art and education can do and must do, and now we have come to the terminus, and have had as quick a railroad journey to it as I could find rather too quick, I fear, to see things fully and fairly; which a railroad journey never allows us in passing along, as the old stage-coach system did. The subject is so vast that it is not an easy thing to grasp every part of the problem, and keep everything, as we go along, in view. But now we have reached the goal.

But here again much requires to be carefully and clearly, and rightly understood, so as to avoid the mistakes that have been fallen into by many. For I think of all subjects, the subject of Christ's coming is least understood. Some think it will be like a great transformation scene, which the Almighty Saviour will effect by his leaving His heavens, leaving His everlasting throne, and fixing it in glorious magnificence in Jerusalem. Others think it will be such an energy put forth by the Spirit of God, as to leave them nothing to do, but only wonder and adore. While, perhaps, most think of the coming of the Lord as an instantaneous destruction of our world, the resurrection of the dead, and the change of the living and all mankind to appear before the judgment seat of Christ,—being the end of the world and the last day, which they think may be a very long day—a thousand years!

The great essential point in Christ's coming, I think, is quite overlooked by all these views of it, which I take to be this: Christ's coming is Christ's presence in His people, and through them, by the power of His Spirit, creating a new heaven and a new earth wherein dwelleth righteousness.

The Greek original, any one at all acquainted with Greek will perceive, is clearly and forcibly brought out by the rendering I have given to "parousia."

It is the presence of Christ in his people, and not away at Jerusalem, or up in heaven, but His presence in their thoughts, their affections, and their life and conduct, that is to destroy the lawlessness of the age. It is something we have now, it is the greatest moral force in the universe. It is very faintly felt, it is very dimly seen now. It has only to be more felt and more seen, and sinners will be converted to God. There is nothing in wordly-minded Christians, which is a misnomer and a contradiction in

terms—for the friendship of the world is enmity with God, and a wordly-minded Christian is no Christian at all—there is nothing in such Christians to convert the world—the people in the world are just as good, or as bad, as worldly people in the church ; there is no difference, and there is no need nor possibility of changing them, when they are six of one, and half a dozen of the other.

How beautifully and strikingly the Greek original presents the great truth here taught, the delightful promise here given, the glorious prediction here foretold about "the lawless one," whom the Lord Jesus shall consume —"too pneumati tou stomatee,"—"with the breath of his mouth,"—not a malediction breathed in curses, as the wicked do and serve one another, but what will bring the lawless one to nought by, "tee epiphaneia tas parousias autou," by the bright manifestation of His presence. It can only be manifested in one way, by one sort of people in the world, only by those in whom the Divine Breath is breathing thoughts and wishes, holy emotions and performing holy, God-like actions, for it can breathe none unlike itself. Oh, it is the Divine Breath that is needed to breathe on the dry bones that they may live !

What was it in the first age of the Church that made Christianity such a power in the earth ? It was not the miracles, with which it was divinely attested, or Simon Magus would not have made such a fool of himself ! It was not the sad and cruel death of the innocent Man they condemned and crucified at calvary ! It was not the preaching of a few Galilean fishermen setting forth the miraculous resurrection of our Lord from the tomb ! It was the divine power from on High that attended their preaching ! It was the divineness that beamed in their lives, and that shown in their character. Had there been no falling away, there would have been no crevice for the mystery of iniquity to enter the holy Church of God by, and defile it and destroy it.

The living spirit of God—the life of God in man made Christianity in the first age of the Church what it was ; and by the same method Christ means to make His Church what it should be now, and what it will be in the future. For it is here predicted that the lawless one the Lord Jesus shall slay by the spirit of His mouth, as already quoted,— by the breath of His mouth—not by human breath—and by the effulgence of His presence. Where ? In his people, whose lawlessness he has slain ! There is no other way for religion to exist, to extend, to conquer! But here is the power of omnipotence predicted to be vouchsafed, before which every evil shall vanish, but not without we have the enmity of our own hearts slain, and *that* lawlessness that exists in every man, until he be made a new man—a different man from what he was. Now, this change can alone be effected through the power of the holy Spirit. It is not by might, nor by power, but by my Spirit, saith the Lord, that the living temple of the Deity is to be built.

But the doctrine of the Spirit has disappeared from the Christian Church, and so Satan is having a fine time of it. He is the spirit men like best to have, although they acknowledge it not, and would be ashamed to say it. The accursed thirst of gold proves it.

But all is nothing without the life of God in the soul, and where this

life is, and is exemplified, Christianity can never die in the earth, and by this living power it can alone prevail. It is not treatises on the evidences of Christianity that are wanted, but those that God has written in the human consciousness of the new spiritual divine life that are to overthrow infidelity, confound atheism, and extend pure and undefiled religion in the world.

4. It is recorded of the children of Issachar that they had understanding of the times to know what Israel ought to do. God's children should go and do likewise. The children of Issachar went to the coronation of King David, so let God's children go to the coronation of King Jesus. King David had a rival, so has King Jesus.

Now, the best way to see Christ crowned is for each of us to be loyal subjects, and honor Him by a fuller and heartier obedience to Him in our hearts and lives. As He has promised to come in the power of His Spirit —the crowning blessing of the Gospel dispensation—so let us pray for the fulfilment of that promise in its New Testament amplitude and glory, which none of us has yet formed, perhaps, a proper conception of the divine intention in this respect, or we would pray for it without ceasing until it is fulfilled.

God's Spirit is to be a spirit in our spirit to make us divine, giving us divine thoughts, divine feelings and divine lives. Until the Church is filled with the Spirit it will never accomplish the work of the Church as God designs it. And the only way to set about the great and ennobling enterprise of Christ's Church on earth, is by each member of the Church of God (which is not of men) to pray for the Spirit, encouraged by the gracious promise : "I will give the Spirit to him that asketh it."

Some say the Spirit is already given, and that is true. But the Spirit is not all given. The Spirit has been given and has been grieved away. And now he is not given, because Christ is not glorified. Oh, that this were a deep felt need. It is the one great want of our times. Oh, that we felt our deficiencies more, for who among us has lived up to his privileges? Oh, that God's people had a deeper sense of their individual responsibilities and shortcomings. Oh, that the Spirit were poured forth upon all God's true people, as a Spirit of deep heart-searching and humiliation, and confession in secret and in public before Him to the acknowledgement of our deep personal transgressions, as well as our national sins and our church sins, and that all would unite in what I have here written in devout prayer to God.

A PRAYER FOR GOD'S DEAR PEOPLE IN THE PRESENT CRISIS.

Let us come before the Lord our God, who is a refuge for us in the awful crisis that is now reached in our day, and bow down ourselves before the God of heaven and earth with lowliness of mind and deep sorrow and contrition of heart, and say unto the hearer of prayer :—

"We have sinned, we have committed iniquity, we have done wickedly, and have rebelled even by departing from Thy precepts and from Thy judgments. Neither have we harkened to Thy servants, the prophets who have spoken in Thy name unto us, nor unto Thy Son,

the Lord from heaven, nor to the Apostles who have taught us Thy holy Gospel and Thy holy commandments, and to all the people of the land. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this present time, when the love of many waxeth cold, when the standard of the cross is fallen, and when there is such a falling away from Thy truth, and when the enemy has come in like a flood. O Lord, to us belongeth confusion of face, to our ministers, who have erred with ourselves, from Thy holy commandments. But to Thee, O Lord, belong mercies and forgivenesses, though we have rebelled against Thee. Neither have we obeyed the voice of the Lord our God to walk in His laws, which He set before us by His inspired servants. Yea, all Israel—Thy chosen people—have transgressed Thy law, even by departing that they might not obey Thy voice; therefore, this curse is poured out upon us, because we have sinned and encouraged others to sin by our unholy example set before them. Yea, all this fearful crisis in rebellion against Thee throughout the whole world has arisen through the falling away of Thy chosen ones from the precepts of Thy holy word, and from the truth and holy commandments and ordinances of Thy dear Son our Lord, yet made we not our prayer before the Lord our God that He might turn us from our great iniquities, and understand Thy truth, and rise to the fulness of the stature of perfect men in Christ Jesus; therefore, hath the Lord watched upon the evil and hath brought it upon us, as at this day, for the Lord our God is righteous in all His works which He doeth; for we obeyed not His voice.

"And now, O Lord our God, that has brought us out of the bondage of sin and Satan with a mighty hand and an outstretched arm, through the blood of Thy dear Son our Lord, and given us Thy holy Spirit to purify and sanctify us, and exceeding great and precious promises to comfort and sustain us, as at this great Gospel day—we confess before Thee that we have sinned, that we have done wickedly. O Lord, according to Thy righteousness, I beseech Thee, let Thine anger and fury be turned from Thy Church and Thy people, who are become a reproach to all that are round about us.

"Now, therefore, O our God, hear the prayer of Thy servant and his supplications, and cause Thy face to shine upon Thy people and Thy sanctuaries that are become desolate, for the Lord's sake. O my God, incline Thine ear and hear; open Thine eyes and see, and behold our desolations and the Church which is called by Thy name, for we do not present our petitions before Thee for our righteousness, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not for Thine own sake, O my God, for Thy people and Thy Church that are called by Thy name. Amen."

If the Spirit here breathed be felt and cherished by God's people everywhere, how soon would we find His anger turned away, and His judgments averted, which He has threatened against His people when they back-slide from His holy word.

If deep humiliation before the Lord with penitential confession of our individual sins, our family sins, our church sins, and our national sins of Sabbath desecration, drunkenness, vice and despising Gospel ordinances,

be sincerely felt and cherished by God's people, He will forgive us and send His holy Spirit, the health-giving Spirit of His grace, unto us, and slay the lawless one, and bring him to naught, as He has promised.

Is there anything too hard for the Lord? The Lord said to Abraham (Genesis xviii., 14): Nothing is too hard for the Lord, that He has promised. The Lord is not a man, that He should lie and break His promises, nor the son of man, to repent of His promises. Faithful is he that hath promised who shall also bring it to pass. But prayer is the condition of fulfilment. "I will yet for this be enquired of by the house of Israel, to do it for them." Prayer is the means of turning all God's promises into blessings, and preparing us for them.

> Prayer makes the darken'd cloud withdraw,
> Prayer climbs the ladder Jacob saw—
> Gives exercise to faith and love,
> Brings every blessing from above.

Prayer makes impotence omnipotent, turns every curse into a blessing, and is the golden gate of heaven.

Our extremity is God's opportunity. In infinite condescension, our Father in heaven has said to His regenerated ones: "Ask me of things to come. Concerning my sons and concerning the work of my hand, command ye me." The Lord waiteth to be gracious. He has been waiting now of a long time, and we have made Him wait.

God's method all along, and will be till the end of time, is to make good His covenant of grace with His people, which in substance is this: "In blessing, I will bless you, and make you a blessing." He blesses us, not for our own benefit alone, but to be the means of blessing to others. We reach the end for which He has given us a new heart, and renewed within us a right spirit, in the exact proportion as we reach the highest end it is possible for God to employ us in, by being instruments in saving souls from death. This is the end of our high calling of God in Christ Jesus; but this end can only be attained by us, by our making it our end—in being more and more qualified for it, like Paul, who said: One thing I do, forgetting past attainments, I strive to reach higher attainments, in being more like Christ, so to reach the goal of my being, and obtain the prize of my high calling of God in Christ Jesus. The two go together—reaching the goal and winning the prize.

Oh! when will Christians be aroused from their lethargy and apathy, and fulfil heaven's design in their new creation?

God has sent none into this world to make and amass money, as the design of their life here on earth. God has sent none into this world to seek ease and comfort for themselves, as the design of their life on earth. Much less has God created anyone anew into His glorious image, for the purpose of making and amassing money, or in seeking after ease and comfort to themselves, and fortunes for their families. He has sent every one of His new creation into the world to be the honored instruments of revealing to others the value of the "unsearchable riches" of Christ, and to exhibit to others the worth of the "peace that passeth all understanding" to them that know it not, and the sweet satisfaction and true blessedness such

possess in the "joy unspeakable and full of glory" that thrills in their hearts, to draw others to seek after true happiness where regenerated souls have found it—in Christ. Christians, therefore, pervert the purpose of their new creation, and perpetrate a crime of awful magnitude when they go into the world to make and amass money, to reach a good social position, and to find ease and comfort when God says, "This is not your rest, arise and depart, for it is polluted."

God sends His children of the regeneration as He sent His only begotten Son into the world, "to seek and to save sinners." And Jesus Christ sought to impress His genuine disciples with this one grand ideal, that as He was the sent of the Father, as the world's Evangelist, so were each of His true disciples to be each in his own sphere, by the perpetual sermon of a holy life, to preach "the glad tidings of salvation," which they had come to know through knowing Him. "Ye are the light of the world." "Ye are the salt of the earth." What a moral dignity He elevated them to, as the enlighteners of mankind, as the conservators of a world on the eve of perishing. He raised His disciples far above other men, to such a sublimity and grandeur, that angels in heaven might have envied — when he pointed to a city on the top of a hill, and said, "A city set on a hill cannot be hid." It is there for observation, and so are you. It is an emblem of the heavenly city, the city that hath foundations whose builder and maker is God; and so are you a citizen of heaven, and you are to walk worthy of your high vocation, and take others with you to heaven, and breathe its purity and its blessedness all around.

As Christianity was glorious at its commencement, so shall it be still more glorious at its consummation. Before that joyous era arrives churches shall rouse themselves and awake as from the tomb. "Their dew shall be as the dew of herbs, and the earth shall cast forth her dead." In that prosperous era, thought, learning, genius, shall not remit their toils, nor veil their brightness, science shall not abandon her researches, nor eloquence her glory. But all shall be invested with a holier beauty, and shine amidst diviner light. "The loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall alone be exalted in that day." Wealth consecrated by religion shall no longer cleave as a curse to its possessor, but it shall be unto the Lord as an offering in righteousness. While happy and contented poverty, relieved from the burden of want, not by mercenary hirelings, but by the hand of a brother, shall be adorned and hallowed like the penury of the Son of God by tranquil resting on a never failing providence, and the calm certainty of an inheritance in heaven. The hoary head shall be encircled with lambent glories, and a brightening diadem already half revealed And then ardent and generous youth panting after deeds of holy enterprise, and filled with no other ambition than might glow within the breast of angels, shall stand prepared for every summons, and be ready to spring forth either to honorable service or triumphant death. The apathy and indifference, which now so generally prevails, shall be exchanged for enthusiastic zeal and unreserved consecration to Christ the Lord. The infidelity and atheism, and brutality, and blasphemy, and reckless lawlessness, which now abound, shall be exchanged

for fidelity and piety, and vital Godliness, charity and love, and rectitude. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down (as in the early days,) neither shall thy moon (in its reflection of the Saviour's light) withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning be ended. Thy people also shall be all righteous, they shall inherit the land (the glorious blessings of salvation) for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one (as the Christian church is now) a strong nation; I, the Lord, will hasten it in his time. (Is. 60:19-22.)

Thus have I endeavored to sketch the leading characteristics of our age, *the evils* growing out of them, and the sovereign remedy to be applied to remove them. But it would be an insufficient review of our times if the religious *errors* of our times in the bold advances of atheism had not special prominence, and the counteractives brought forward in the solid rational grounds we have for believing in the existence of the Supreme Being, a subject not sufficiently dwelt upon among the rising race.

Young people should be well instructed in the reasons and grounds of our belief in sacred matters, if ever theology is to grow out of its puerilities and keep up with the age of progress in everything else; for of all subjects it is the least progressive and the least taught in the public teachings of our day, and must ere long die of inanition. How sad that the most glorious subject in the range of human knowledge—theology—the queen of the sciences, the science of God, should be of all subjects the least grappled with, and least looked into, and taught. And yet upon no subject does the mind require to be more enlightened by the public teachers of Christianity, for upon nothing does the assimilation of the soul to God so much depend as upon clear Scriptural views of the character of God, and the relations in the interior of the God-head. The soul can never enter into its fulness of blessing here until it becomes personally acquainted with the true God; nor be qualified for its entrance on the infinite blessedness hereafter, unless it becomes personally acquainted with the infinite God now. Wherefore I proceed to examine the doctrine of atheism as held in our day, and to prove its untenableness and unreasonableness, and then give seven rational and scientific grounds for believing in the being and benignity of God.

SECTION II.—THE SYSTEM OF ATHEISM EXAMINED.

EPHESIANS II : 12 "WITHOUT GOD IN THE WORLD."

It will serve to clear our way at the outset, if the English reader will recollect that the Greek word "*atheoi*," rendered "without God" in this passage, answers to the English word "atheists," and that it exactly means—"without God." Atheism, in our day, is growing into a system of many different forms and shades of opinion about God. It is not a total disbelief in God, as it is commonly considered, but it is a system of false views and fatal errors about God, which is sweeping away thousands

from rectitude in their thought and life, and, therefore, it is high time this growing system of most destructive error be carefully examined, and our young people be thoroughly enlightened regarding it, and see through its hollowness and superficiality, and be prepared to refute it, as it is at variance with the dictates of sound reason, not to speak of the testimony of divine revelation, and utterly ridiculous and absurd, as I will prove.

I will be scrupulously careful, however, to do justice to the atheists, in stating their views with exactness, and in giving them credit for their good intentions, and saying all I can say in their favor, remembering the saying of old Lucian, thyon monee tee aleetheia, "to sacrifice everything for the sake of arriving at the truth." And I am certain that the atheists will find me a truthful and candid and kind interpreter of their views, only stating what is correct about them, and what is just; not for the sake of victory, but for the sake of veracity. And I will do this, not only for the sake of justice to atheists, but for the good of those who are in ignorance of their distinctive views, and who run them down as all alike, with railing accusations and severest censures, without knowing what they are attacking, and doing more harm than good.

Christians have yet to learn a great deal from the atheists, for while I firmly hold they are "enemies of the Cross of Christ," and I pity them from the depths of my heart, they are not rightly understood. Christians have made men atheists by not faithfully witnessing for God their Saviour in the world, by leading them to form wrong views of the God of heaven, and the generality of professed Christians are nothing but practical atheists under another name, and know it not. "A deceived heart hath turned them aside, so that they cannot deliver their soul and say, Is there not a lie in my right hand?" and are going down to perdition while they fancy they are on their way to heaven, while they are not. False views of God lie at the foundation of all that is false in religion, whether the person that holds them be an avowed atheist or a professed Christian. And to both, the faithful remonstrance of Paul may be applied: "Awake to righteousness, and sin not, for some have not the knowledge of God. I speak this to your shame."

Now, as it is lawful to learn from an enemy, Christendom has much to learn from the atheists in our day. Many of them resemble the skeptoi ("the skeptics") among the Greeks and Romans, who were called atheists, not because they disbelieved in the existence of a Supreme Being, such as Socrates, Plato, Seneca, Cicero; but because they did not believe in the divinities the heathens worshipped. Their moral sense was shocked by the brutalities, sensualities and infernalities ascribed to Jupiter, Juno and Mars, &c. So, many called atheists in our day disbelieve in the gods many and the lords many, that Christians worship; because every one, like the men of Athens, have a divinity of their own, not the God in Christ, but a god of their own conception, and of their own liking and devising, and this is the baleful root of all the irreligion in the world. It is to be "without God," the true God, as revealed to the eye of faith in Christ, instead of being with God, in sympathy and unity of holy living, and loving, and likeness to Him.

To make this difficult subject simple to the most ordinary capacity, I will conduct its discussion in the form of a conversation with the atheists, by asking and answering questions with an assumed shrewd young friend—one of the advanced thinkers and leaders of modern thought, who has passed through all the different phases of atheism, till the last phase of it, namely, Agnosticism, which I will hereafter explain, asking only one thing of the reader—a little patience—to read it to the end.

DIALOGUE BETWEEN MR. FREDERICK ———— AND THE WRITER.

"O, dear Mr. Frederick, I am so glad to see you. I have been thinking much about the 'atheists' of late, and as you are well acquainted with all their different views and arguments in support of their opinions, and have now got to the 'top of the ladder," as you call it, I would like to have a talk with you about your 'advanced views.' "Well, dear sir, I am equally glad to see you, and to tell you that the 'free thinkers,' to whom I belong, are making rapid progress all over the world, carrying all before them, while your old-fashioned, stereotype religion, is dying out as fast as it can, all the world over." "My dear Frederick, I am sorry to hear it, although I believe it; for truth is falling away, the last glimpse of godliness is leaving the earth, and falsehood is spreading fast, and is being enthroned in human hearts. This is just what I have been writing in the previous section of this book, and proving it from Scripture predictions and actual facts in the present age of our world's history."

"I want you to read it, and to tell me if what is stated be not 'The Great Want of the Age.' And now, from you, dear Fred., I want to learn 'The Great Want of the Age,' as further revealed by atheism, or, as you are pleased to call it, 'the advanced thought of the age.'" "Yes, we considor ourselves 'advanced thinkers,' because we have got beyond Christianity and the Bible, and we glory in the name of 'free thinkers,' and in the law of 'progress,' and all that will advance human well-being and the happiness of the human brotherhood; that is our Bible and our creed."

"I am aware of all that, for I have heard it over and over again; but I want to know the principle, my dear Frederick, on which you are going to work out your scheme of human amelioration and philanthropy, which I wish you to succeed in accomplishing. As an intelligent leader of the modern thought, you are, no doubt, convinced that religion of the purest kind is that which sets before us what we need in reaching—true nobleness of character,—'which is the basis of all human progress and improvement and human amelioration and happiness.'" "Yes, I admit that is the mighty lever that is to lift up society—'true nobleness of character.'"

"Very well, Frederick. I wish to apply this test to the entire system of atheism, to see how it can reach true nobleness of character in its adherents. You can help me to solve the problem, because you are well acquainted with all its different aspects; and as you have come to the last edition of atheism, and think you are right now, you will be able to tell me about the different stages you have passed along, and to show me why you abandoned these stages as insufficient to reach your ideal."

Mr. Frederick now gives, in a short analysis, a clear account of the different sects among the atheists, as follows :

"No man or woman of any intelligence can ever become an 'Anti-theist,' for the 'no God' theory is in defiance of all intelligent reasoning. Few, comparatively, among the atheists, hold it. This is well enough known, because they would cease to be sound reasoners if they did. No one would listen to them if they uttered such an unproven negative. It being so utterly illogical in its basis and assumption—without adequate proof that any superstructure built on it would be equally illogical, and go for nothing, and be suicidal."

"You are right, then, Frederick, in not including the Antitheists among your 'advanced thinkers,' for it is very evident they are no thinkers at all, and will never be able to sit in the chair of logic in any university, only in the chair of the scorner, over their drink and debauchery. But how strange it is, Fred., that almost everyone in society looks upon the atheists as being exactly as you describe the anti-atheists."

"Yes, ignorant people that know no better, all think we all deny the existence of the Supreme Being—the 'advanced thinkers' do not."

"Will you tell me, then, Fred., why you call such as stoutly disbelieve in the existence of God, antitheists? And not simply atheists?"

"The word 'atheist' strictly means what you have said at the outset," said Frederick, "and as the Scriptures translate it—'one without God.' Whereas the word 'antitheist' means 'one against God;' one who is out and out opposed to God,' and 'one who puts himself in the place of God and is a God to himself.'"

"I see you make a correct use of the Greek preposition—"*anti*,"—and I think, Frederick, the philological history of that little word, 'anti,' in its gradual applications and development will throw light upon the transitions of the human mind in its gradual departure from God, until it reaches the awful climax arrived at by the antitheists. for I firmly believe man was originally made in the image of God, that every one born into the world has that image in him, defaced and defiled though it may be, and that none, but a few hordes among the degraded savages, have been found among all nations without the inborn idea of a God. "For when the Gentiles (the heathen,) which have not the law (of supernatural revelation), as the Apostle says, do by nature the things contained in the law, these having not the law, are a law unto themselves." [Ro. ii, 14.] And it is only by perverting the law of God in the human conscience, and erasing the divine image written in the heart, doing violence to all his nobler nature, that anyone can ever become an antitheist. You will remember what I am going to tell you about the history of the Greek preposition "*anti*," or if you are not acquainted with its developed usage, you will easily find it in the Greek classics according to the laws of language governing this word, as language is a transcript of the human mind and of human experience. 1st. In its primary meaning, or root-meaning, it signifies "in front of," next [2] "in opposition to," then [3] "in preference to," next [4] "in exchange for," and lastly "in place of, or instead of." The antitheist passes through all these transitions, until he comes to say,

"I am, instead of God, a god to myself, and I will acknowledge no other," thus fulfilling the prediction of the adversary, "Ye shall be as gods." First doubting God, next opposing God, next preferring someth ng else to God, then exchanging one thing after another for God, and, lastly, putting himself in the place of God, and resolutely worshipping himself and all that will gratify self and selfishness to the utmost."

THE DIFFERENT SECTS AMONG THE ATHEISTS.

(1.)—THE ANTITHEISTS.

"1. This is the lowest order of the atheists, to which Jack Simmins belongs. They are directly opposed to the possibility of any Supreme Being having any existence in the universe at all; they are "*antitheists*," not atheists, in our acceptation of the term, and let me tell you the highest order of "free thinkers," of whom I am one, and so is Mr. Herbert Spencer, my apostle, repudiate the name of atheists, for we do believe in the infinitely Supreme Power, as all Agnostics do. But those who say, "There is no God, and there cannot be any, are, strictly speaking, "antitheists," out and out disbelievers and deniers of God, and blasphemers of His name. And their position is utterly untenable, illogical and absurd." "Why, Frederick?" "Because it all rests upon a fallacy." "Will you explain what you mean, Frederick?" "I mean that antitheism, the "no God" system of thought and opinion rests upon a "Petitio Principii"—a begging of the question, assuming the thing to be proved without sufficient evidence. And, therefore, it is a position that is unwarranted and unsound, and he is nothing better than a fool that will say, "there is no God." "And here I may just tell you," said Frederick, "here is a gross perversion, and setting aside of the grand, logical and sound principle and basis the advanced thinkers always act upon "to have a sufficient ground for whatever we believe in, and adequate evidence, or reasons, for what we do not believe in," for a negative becomes an affirmative, when it is acted upon; and it often requires more exhaustive evidence for the adoption of a negative than for the reception of an affirmation." "You are perfectly right here, Mr. Frederick; a truth in reasoning, which has been overlooked by the philosophers. Will you please to corroborate and confirm your point of argument, which I consider vastly important?" "To arrive at the negation: there is no God, the antitheist would need such an induction and collection of universal knowledge that no mortal man, were he to live through eternity, could obtain. He would require to visit all the millions of fixed stars with their vast systems and suns that modern science has discovered, and pass along from them through all the boundless universe, for space can have no bounds, as we can never go so far in our conceptions, but we can go further, so that many eternities and immensities of boundlessness would be required to be gone through, and others succeeding these before the evidence there is 'no God' could be exhausted and made conclusive, inasmuch as there might be some unvisited region where the object of the searching enquiry, is there a God? could be found.

Where He is pleased to unveil His face and reveal His glory with a magnificence and splendor transcending all conception, and yet attempering the refulgence of His beams to human vision, that it is beheld with infinite rapture and delight as the beatific vision of God!" This is truly grand reasoning, Frederick, but I fear it goes a great way beyond agnosticism. However, let that pass. You have proved your point completely: that the antitheist holds a position he cannot prove, and believes in an assumption he cannot defend, and in a negative he dare not as a rational being avow; therefore, it is absurd. The antitheist, therefore, must have some other reason than that, which reason can give him, or logic can afford him, for the adoption of his hypothesis, and I dare say it will be found stated in the Bible. You think as one of the advanced thinkers, you have confirmed what is written: "The fool hath said in his heart there is no God," or would there were none. [Ps. xiv, 1.] And the character described there, you will note Frederick, is exactly what you find Jack Simmins to be—nothing of nobleness in it, for he has no exalted ideal in his soul. "They are corrupt, they have done abominable works." "That is its invariable concomitant."

"Therefore, the antitheist can never rise above the idol he worships and serves, and having destroyed all the nobleness of his nature he can never be a benefactor to others or ameliorate others, but prove an injurer and a curse to the race."

"Yes, I can bear my witness to all this," said Frederick, "for I have seen it, and felt it, and we free-thinkers, therefore, who detest the antitheists, never allow ourselves to be classed with them, and think it wrong on the part of others to rank us with them. We can then dismiss the antitheists altogether."

(2.)—THE PANTHEIST.

2. "The opposite of the antitheist is the pantheist, is he not?" "Yes, he is quite the opposite. The pantheist sees God everywhere, in everything. The antitheist sees God no where and in nothing. With the pantheist the universe is God, and God is the universe. With the antitheist the universe is not God, and God is not the universe, he has no God but himself; but the pantheist sees a God in everything but himself. These are two extremes as opposite as the poles asunder."

"So they appear. But will it surprise you, dear Frederick, if I prove to you that they are both alike?" "It will surprise me, indeed, because they are in my view totally dissimilar." "Well, you will find that extremes meet here, as they always do, (in the middle.) And that the one denies the personality of God as much as the other. For you know that pantheism robs God of his personality, as it makes everything to be God; it reduces the great first cause of all things to nothing, for God is nothing to you, or to me, as an object of intelligent worship, if He be not an infinite intelligence, but an infinite intelligence cannot exist without a distinct consciousness apart from the universe, and a distinct consciousness part from the universe cannot exist without a distinct personality. Therefore, if you rob God of His personality, you rob God of His consciousness and

of His infinite intelligence, and reduce Him to nothing, so that the logical landing place of the pantheist and the antitheist is the same, that is : nothing, or tantamount to nothing, as an object of intelligent worship without consciousness residing in a personality."

"The poor, crouching, trembling Hindoo, filled with idolatrous devotion, is a pantheist; he prostrates himself before every trembling bush at his feet that shakes under the wind, and entreats its succour and protection; who will call that religion? It is superstition! Religion is intelligent devotion and homage offered to the Infinite Spirit, our Father in heaven, with enlightened views of His character, as Jesus, the great Teacher, taught the woman of Samaria to "worship the Father." "Ye worship ye know not what." The true worshippers shall worship the Father in spirit and in truth. For the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." [John iv,22-24.]

"Pantheism, is just diffused idolatry and heathenism, worshipping it knoweth not what. This is an insult to the God of heaven! It can never elevate the human race. It never has. It never will. I know there is much in the heavens above and in the earth beneath to exalt and exult in; and in the sweet influences of nature much to soothe and to delight the mind of the intelligent, but if they tell us they are unconscious of their heavenly Father, and we say the same, what are we better than they? But if we are conscious of a living intelligence within us that seeks a living intelligence without us, to whom can we go but to Him who made all things, as a personal consciousness to find the fellowship we need even to the Father of our spirits? We can have no fellowship with an impersonal God. The Hebrew bards had none. They were not pantheists. "I am that I am," was the object of their worship, "who filleth heaven and earth with His presence."

Pantheism confounds the distinction between God and the works of God, and is a gross blunder, just as you would confound a man with the the works of a man, and say there is no difference between them. that they are one and the same, which is a palpable contradiction. Pantheism confounds this immutable distinction; therefore, pantheism disbelieves in God as much as antitheism does as to His glorious personality. Pantheism prevailed among the Greeks. Aratus, the Greek poet that Paul quoted from in his masterly address to the Athenians on Mars' hill, was a pantheist. Cicero, who was a great lover of the poet Aratus, imbibed his spirit, for in answer to the question "What is God?" on his work concerning the nature of the Gods, he replied : "*Dios esse mundos*—the universe is God." Æschylus, the great Greek tragedian-poet, was a pantheist, for with him "the air, the earth, the heaven, all is Jupiter." "But we need not wonder at this, when the one great fact of Christ in the glory of His person, as the Lord from heaven, was not revealed to man, who is the central figure, and the one grand truth in the inspired record, as the beau-ideal of the race. Pantheism was taught by Spinoza in the 17th century, and by Hegel and Schelling in the 19th century. It has been revived in Germany. It has appeared in the writings of Bailey, Carlyle, and Emerson,

but it will never take root in England nor America, because of the practical character of the people."

"Now you see, Mr. Frederick, that pantheism by shutting out the personal God from the mind ignores his existence as such entirely; and without a personal God there can be nothing for our personal consciousness to lay hold on, so that, in reality, there is no difference between pantheism and 'no God' at all."

"Well, sir, I never saw pantheism so before, and I can see plainly it brings us to the same result, practically considered, as antitheism. So we can dismiss it also."

"Now, who will you next name, Frederick, for a little further consideration? I would suggest that large class of free-thinkers, whom many designate,

(3.)—"THE MATERIAL ATHEISTS, OR DEISTS."

"Do not these differ very much in their views from one another?" "Yes!" "Is it that form of being "without God" that sometimes takes shelter from the avowed denial of Him; because He may possibly exist, as they have not been through all the universe to be able to dispute or disbelieve His existence, and which shrinks from openly confessing Him, because He is not sufficiently proven to their satisfaction whether He is, nor what He is?" "Yes, that is a broad enough definition. I think it covers all the ground. Although it branches off into a great many different modes of reasoning and ways of thinking on the subject."

"To the all important inquiry, "Who, or what is God?" what is the answer? Some say it is "nature," others it is "matter," and others say it is the "forces of nature," and some go so far as to say, "It may be something else different from all these;" they make it an open question for further light and knowledge, and say they are waiting for it. Few think it is "chance," as many once did, for chance they perceive is a word used to acknowledge only their ignorance; so is the word "fate," or "destiny," an acknowledgement of ignorance. Some trace the origin of the universe to the "nebular hypothesis," or to the atomic theory," or the doctrine of "evolution." But all agree in this, "while we don't deny the existence of God, we disbelieve that He is the God of the Jews, or the God of the Christians." This is about the sum of their views." "Then come"

(4.)—"THE SECULARISTS."

The name "Secularists" was adopted by Mr. Hollyoake and others, which name, I think, perhaps, more clearly expresses what these people aim at better than any other, for they are not religionists but secularists. They are trying to make the best of this world. For it is very certain that all their reasoning and mode of thought leads them further and further away from the Great First Cause, and the only thing they seem to care about is "earthly things" and "secular interests." It is perfectly clear they can never find the living among the dead—the living God among dead matter; —and that is where they are looking to find him, and where they never

can find him. God is found not in the objective but in the subjective; not out of a man but in him, in them "to whom He is pleased to reveal His Son."—"God can only be known in Christ." "This I have proved from my own personal experience; and God can not be known satisfactorily in any other way but by Christ,"—who is "the way the truth and the life," "no man cometh unto the Father but by Him." It is mere trifling to try and argue out the origin of the universe from the things which the material athiests or deists contend for; the diversity of opinion amongst them shows how puzzled and perplexed they are in their own minds in solving the problem, and I can see nothing new in their theories, for they have all been advanced centuries ago by many Greek philosophers of a very ordinary type of mind, and they have all been refuted over and over again and ought to be abandoned." "The next"

(5.)—"THE POSITIVISTS:"

The material athiest, the great M. Comte, is the founder of the new school of philosophy, has acted wisely and shown both vigor of intellect and practical benevolence of heart in giving up such idle speculations, having found no satisfaction from them because they fail of their task. He is shrewd enough to see this, and instead of spending any more time in this direction, he calls on the philosophers to set about active measures for the amelioration of society and to be kind and generous to the poor and weak. Professor Clifford and others hailed the new school, and called themselves by the name of Positivists, for they mean to do something positive and no longer be speculative. Strange to say that this new school have gone back to the old philosophy, for Jesus Christ is their chosen Leader and Guide as the greatest philanthropist that ever this world saw, and by following the example of Him who went about doing good, the Positivists are earnestly seeking to ameliorate mankind.

Well, Frederick, is not this borrowing from the old book you despised, and from the christianity you "advanced Thinkers" say you have superseded? If you and they strip Jesus Christ of His essential divinity you will rob Him of His infinite glory, and if you think that human effort can reach His superhuman excellence without superhuman aid you will find yourselves mistaken! It is remarkable that after all that has been said about modern thought and advanced Thinkers the secret of their strength and supposed progress should come from the man Christ Jesus! How can they call it a new philosophy when it is as old as the nineteenth century? Strange how free thinkers contradict themselves. Renan, the great skeptic, whose prolonged and determined effort during his life time was to strip christianity of its supernatural element greatly contradicts himself when he afterwards said, by way of panegyric, with reference to Christ: "Rest now in Thy glory, noble initiator, Thy work is completed, Thy divinity is established: fear no more to see the edifice of Thy efforts crumble through a flaw. For thousands of years the world will extol Thee. Banner of our contradictions, thou wilt be the sign around which will be fought the fiercest of battles. A thousand times more living, a thousand times more loved since Thy death than during the days o Thy pilgrimage here below. Thou wilt

become to such a degree the corner stone of humanity, that to tear Thy name from this world would be to shake it to its foundations. Between Thee and God men will no longer distinguish. Complete conqueror of death, take possession of Thy kingdom, whither by the royal road Thou hast traced, ages of adorers will follow Thee." "You see how this skeptic could contradict himself in first striving to explain away the supernatural from Jesus' life, and then say that between Christ and God men would no longer distinguish, and that His name would be so interwoven with the life of men that to tear it away would be to shake humanity to its foundations." "Lecky, the Rationalist and historian of Rationalism, is compelled to speak in a similar strain of Jesus of Nazareth as the beau-ideal of the race, "as not only the highest pattern of virtue, but the highest incentive to its practise." "Strauss, whose one aim was to destroy christianity, speaks of Christ as the "Being, without whose presence in the mind perfect piety was impossible." And now the new school of philosophy in Germany with atheists and secularists composing it, finding they can do nothing towards solving the problem of the universe, are now setting about to reform, and elevate, and purify society by the adoption of Jesus Christ as their inspiration, and model man to effect it! and to do it by leaving out the supernatural element in Chistianity, as if the supernatural in the religion of Christ was the source of its weakness instead of the source of its strength! another stroke of the mystery of iniquity already considered. Truly, my dear Frederick, there is something in all this very strange. It can only be accounted for by the mystery of iniquity in our times working as an imposter and a deceiver, to make out Christianity, under the charm of Christ's name, to be nothing after all, and obliterate Christianity entirely, for nothing can ever benefit man unless it comes from God;" Christ is God's unspeakable gift, and Christ is God, and Christianity is God in man, as we have shown." "Then come"

(6.)—"THE AGNOSTICS."

"But, dear Fred., I have spoken a long time, and now you will have your 'say' about the agnostics you have joined. I shall be glad to hear what their special views are, who their founder is, and your grounds of preference, but what a strange name!—'agnostics!' It reminds me of the inscription on an altar in Athens, that Paul saw, 'To an Unknown God!' "Agnoosko theo."

"Yes, the term is derived from that same Greek word, Agnosko, and, as applied to God, means that we regard him as the 'Unknowable God.' Well this, Frederick, does not prove much 'advanced thought!'"

"Oh, the idea we entertain of God is so great, so grand, and so unlike what Christians entertain," replied Frederick, "that it exalts the mind to infinitude, and imparts nobleness to it, and that is the reason I like agnosticism! which, we consider, is far in advance of all other conceptions among religionists, and therefore, we have a right to call ourselves 'advanced thinkers,' and the 'leaders' of the new 'modern thought,' about God, whom we call the 'first cause' of all things, the

'supreme power' is so infinitely great, and inconceivably glorious, that we call ourselves the 'agnostics,' for we believe in the existence of the 'unknowable one,' and therefore we are no atheists, and refuse to be called atheists. Mr. Herbert Spencer is our founder, the most advanced thinker of the age, the greatest philosopher of the age, and the most intellectual and powerful reasoner of the age. He has cleared up all the mystery about the origin of the universe, and proves the existence of the 'supreme power' most satisfactorily in this thorough practical manner, in his first principles thus: 'We cannot think at all about the impressions which the external world produces, without thinking of them as caused; and we cannot carry out an enquiry concerning their causation without inevitably committing ourselves to the hypothesis of a first cause.' This is most logical reasoning, is it not?"

"Certainly it is. But the first cause is more than a hypothesis—a grand reality, as I will prove before we end our conversation, with the force of an irresistable demonstration, when we come to speak of the evidences for the existence of God." "Now, sir, I should feel obliged if you favor me with your remarks, at length, on agnosticism; as I consider it is quite a new discovery Mr. Herbert Spencer has made, and when combined with the new philosophy of M. Comte, great good must be the result; therefore, I ask you if the exalted conception of the supreme power of Mr. Spencer, and the practical common sense of M. Comte, when united together, be not calculated to usher in a new era into the world, and ameliorate the race? And if we who embrace this exalted view of the divinity, and seek, in a thorough, practical way, to be philanthropists, be not entitled to the name of 'advanced thinkers?'—true reformers and benefactors of mankind! And if the 'modern thought,' as I have put it, be not in advance of the obsolete Bible and the obsolete Christianity in our times? and whether it be not the one great want of the age? Now tell me."

"You ask me, dear Frederick, so many important questions all at once that I will require some little time to answer them fully, but I will fairly meet them with as much brevity as possible. 1st.—I admire your enthusiasm arising from your new views, and I wish your sanguine hopes of the benefits they may bring in the improvement of others, may be realized, with your sanguine temperament, your aspiration of spirit, and benevolence of heart, it is not unnatural for you so to feel. 2.—Now, whether a new era will come through these new views, as you regard them, I cannot say, but to you the belief in a "Supreme Power" in the Universe is a new era in your mental history—a great transition state from the determined denial of a Supreme Being; and I grant also, that the transcendent and stupendous loftiness of the ineffable conception of the agnostics is calculated to be a counteractive to the extremely low and miserable, and degrading idea of God, which the generality of Christians in our age of professional Christianity seem to have formed, or idly entertain in their minds—the worst thing they could do, as it is destructive to all that is divine in religion, for our idea of God always moulds and conforms our religion to itself, and we can never have too lofty too

exalted an idea of the infinitely excellent and glorious one—the Creator of the Universe, and the uncaused cause of all things, and to find one who was an athiest, a man of princely intellect, one of the clearest thinkers, and foremost philosophers of the age abandoning his atheism for theism, logically driven to believe in the hypothesis of a first cause, and who will not allow himself to be classed with the athiests, is, certainly, an advance in the right direction on his part, and is calculated, as in your case, to lead free thinkers not to think so freely, but according to the strictness of reason and the restraint of inexorable logic. For the Supreme Power has made all things conditioned to teach us humility, and that no flesh should glory in his presence. All this I frankly admit in favor of agnosticism. 3.—But it has many grievous drawbacks. It makes you think too highly of yourselves, and I will show you how you base it all upon comparatively nothing. Your new conception is nothing new. It is as old as the old fashioned Bible you so much disregard, because you don't know its worth and value, which taught your great transcendental unknowable Supreme Power thousands of years ago, as you will find in the book of Job xi., 7-8. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than sheol what canst thou know? The measure thereof is longer than the earth and broader than the sea," and in the 136 Ps. we have a most exalted view given us of the infinite God and His ineffable greatness and glory as past finding out, is gloriously described in the Old Testament by Isaiah 40th ch., Habakkuk iii ch., and all the prophets; and then, as you call yourselves advanced thinkers, I should like to know what you are "advanced thinkers" in? for it appears to me you are infinitely superseded by the Apostle Paul, who undertook to instruct the advanced thinkers at Athens, who were very much like you, and used your very title and distinguishing name as an inscription on one of their altars, as I have already referred to, for each of you agnostics is an altar like it, dedicated —"to an unknown God." Paul was then in the palace of intellect, addressing the master spirits of mankind who, by their wisdom, knew not God. For "God resisteth the proud, but giveth grace to the humble." You remember what the great Chrysostom said, the golden-mouthed, that when he read the gifted writings of men, the Greek and Roman classics he derived much pleasure from them, but none of them could bring rest to his troubled heart like these words of the adorable Jesus, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light."—Mat. xi., 28-30. It is in Jesus Christ we see what is "knowable of God through man to man; and likewise what is "unknowable" of God, for, "without controversy great is the mystery of Godliness," God manifested in the flesh."

"AGNOSTICISM AS A SYSTEM."

"Now, dear Frederick, I would just add that your agnosticism may serve the purpose of a lofty idealism for the highest order of intellect to revel in

it, but it will not serve the purpose of a practical religion, because it is not suited to the ordinary class of intellect to take any interest in it, whereas the gospel system is universal in its suitability to the man of well replenished brain, and to the man of ill-replenished brain, having heights and depths infinitely surpassing the most gigantic minds that ever appeared in the earth, as, for instance, Sir Isacc Newton, Shakespeare, Bacon, and Milton ; and yet so simple and intelligible in its soul-saving and soul-elevating utterances that the little child can understand them, and "a way-faring man," though a fool, (of weak and imbecile mind) "need not err therein," as many interesting cases have proved, as in the case of poor Joseph, so well known, and others I have met with. Further, your agnosticism presents to my view the mental abstraction of a deity, which the epicurean philosophers entertained of a Supreme Power so remote and exalted that no one could approach unto, and so indifferent to the interests of his creatures as to be shut up in the solitude of heaven, regardless of the wants and woes of sorrowing and suffering humanity, as if man was so insignificant as to be unworthy of his notice ! Whereas, infinite tenderness in the true God is most endearing, and attracts to God, as Jesus did when upon the earth, who was full of tenderness and truth."

"Paul evidently viewed the agnosticism at Athens, in his day, as very similar to the agnosticism of our day. For you will observe how he addressed the Athenians as those who believed in a "First cause," a "Supreme Power," but disbelieved in the Providence of God, the fatherhood of God, His loving interest in man, His longing after us to return to Him, to seek Him, that we might find Him, to participate in his fellowship and loving favor, and no longer remain in ignorance of Him, but to change our views respecting Him, and to anticipate the judgment day in the which he will judge the world in righteousness by a man "*en andri*" whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead." (Acts xvii., 22-31). Paul delivered no metaphysical arguments to prove the existence of God, the origin of the universe, and the doctrine of final causes, and the true character of God, human responsibility, and the necessity of a judgment day. All these matters he proved by a statement of facts that included them. But the chief point he urged was for them to get rid of their "agnosticism," their ignorance of God. He began with this (verse 23)—"Whom ye ignorantly worship, Him declare I want unto you." He kept to this as his text all the way through, and concluded by saying, (verse 30) "The times of this ignorance (in the past about the godhead) God winked at, (overlooked), but now God commandeth all men every where to repent," (metanoien) to change their mind—get new views of God's character, and makes his appeal by reference to the day of judgment to enforce the duty of immediately giving up their agnosticism—their ignorance of the true God ! (Acts 17., 22-31) If you carefully read this grand oration of Paul before His Athenian congregation, who prided themselves in their wisdom, and who "by their wisdom knew not God," you will, I hope, dear Frederick, think e of your new light, and find it is like a glimmering taper in the presence

of the sun—light of divine revelation in the glorious gospel of the blessed God."

Agnosticism, is not atheism, it is deism; but it is not much better than atheism. It denies the fatherhood of God, it denies the providential care of God over us, it denies the efficacy of prayer, and it denies the existence or possibility of miracles. It gives us no conviction of sin, no hope of pardon, no consolation in sorrow, nor support in trouble, nor joy in death! It tells us of no future world, no glorious heaven, no day of final judgment, no reward of virtue, no punishment of vice, and no Saviour to save us! All it does is this—it sets before us a high mental abstraction —the deity of abstract reasoning, which, instead of operating upon the mind like a vital force of healthfulness, it grows weaker and weaker, till it is reduced to nothing. For, observe, the Supreme Power it presents is one too great to be gentle and compassionate; it is too mindful of the universal welfare, or too regardless to be concerned for any single individual in the infinite universe; it is too awful to be approached, too remote to be communed with, and too overwhelming to be loved. The pedestal is too high for the image to be seen, the splendors in which it is hid are too overpowering to look upon, it is lost in its own splendor, and it defeats the object it intends for by acknowledging a Supreme Power, we loose a Supreme Being and have no God! Tekel!

SECTION III—EVIDENCES OF THE BEING AND BENIGNITY OF GOD.

Established on seven rational scientific grounds, namely: 1. Causation. 2. Design in nature. 3. The human consciousness. 4. Universal history. 5. The human conscience. 6. Providence and prayer, and 7. Human experience.

Some may think this is a subject that should not be taken up, that it savors of impiety, and may do harm rather than good. I hope this haziness will be dissipated by such as thus object reading the section. Truth never shuns enquiry, but invites it. It is open and candid, and sincere, and needs no cloak to conceal its transparent loveliness. Times alter opinions. The defiance and blasphemy of our age, engendered by ignorance and wickedness, must be shamed out of existence, and a dear young rising race must be tenderly cared for, and be instructed, and qualified to put to flight the army of the aliens, and be made bold and courageous in the panoply of truth.

This great fundamental truth is required to be clearly and forcibly stated and argued out, and no longer taken for granted, without any clear, correct, and comprehensive view of it, or well-considered arguments in support of it, to give to others satisfactory reasons for the holding of it, with the grasp of an unflinching fidelity, and to confound those who deny it, and make themselves fools by their ignorant talk about it.

We must have fair play in religion as well as in everything else. Sunday-school teachers, I trust, will be up to the times we live in, and thoroughly master the subject, so as to be able to instruct their dear

children concerning the being and benignity of God, and implant in their tender and plastic minds the "root-idea" of all true religion soundly and Scripturally, for according to the idea they entertain of God in early life will be their future life.

My aim will be to make this profound subject simple as possible, and avoid abstruseness, so that a child may be able to comprehend it.

The seven proofs of the being and benignity of God, which are stated above, and which I am about to unfold, will form a mass of evidence and argument which nothing will be able to overthrow. And the deep and delightful insight they are calculated to give us, increasingly as they are carried out (beyond the length my time limits) of the endearing character of God, should render the great subject an interesting study, both for the old and the young, and prepare us for thinking about God our Maker with greater interest, higher intelligence, stronger faith, intenser love, deeper reverence, and loftier admiration and devouter adoration than we have even hitherto cherished and experienced.

(1.)—FIRST PROOF DERIVED FROM CAUSATION.

By "Causation" is meant the working of a cause in producing an effect. As every effect has a cause, so every cause is adequate to the effect it produces. The thing sought to be established is to prove here that: God is the great first cause of all things. And the method of handling it is this:—I. Something must have always been. II. That which has always been must be adequate to account for all that is, and III. That which has always been, and is adequate to account for all that is, is God.

1. Something must have always been.—I would here admonish the young reader, and those who have not exercised their reasoning faculty much, and to whom reasoning seems difficult to follow, because they have not tried what they can do in it, to read slowly, and follow a few easy steps, and they will soon find themselves masters of the entire argument. This remark is, I dare say, almost unnecessary in the Dominion of Canada and the United States, for the faculty of reasoning, like the imagination, I have observed, is in wonderful vigor in the Western Hemisphere, and the rising race here is astonishingly sharp.

Being sure, then, that something now is—the entire universe—we will be able to trace it back to something that has always been. For what is plainer than that, if all being at one time was not, it must have had a beginning, when it began to be; and that some one was without a beginning to be able to give a beginning to all other things; since if nought had ever been, nought would ever be; therefore, something must have always been without a beginning, self-existent, uncaused and eternal as the first cause of all other things, or all other things could not exist. Don't think I am begging the question or assuming what requires to be proved. For, to use the words of Herbert Spencer: "We cannot think at all about the impressions which the external world produces on us without thinking of them as caused, and we cannot carry out an enquiry concerning their causation without committing ourselves to the hypothesis of a first cause." It is an inevitable starting point.

The strict laws of reasoning that govern the mind in its search after truth, both in the deductive and inductive methods, are regulated by the connection between cause and effect. Out of this connection we cannot go. For the moment we depart from it we are brought into inextricable confusion. Whereas, while we keep in it, everything is made plain as two and two make four. Since every effect must have an adequate cause to produce it, and the original cause of all things must necessarily be uncaused, or it could not be the originator of all things, either by permission, as in the case of evil, or by direct operation, as in the case of good, which distinctions shall afterwards be made plain under the last section—on the "origin of sin in a holy universe."

To get rid of the everlasting 'Yea," the attempt has been made to set up an "eternal series of successive existences," which theory breaks down at every successive step of its antecedents, till, at the end, it is utterly without any eternity at all, and proves to be inadequate to account for the everlasting "Yea." The atomic theory, the nebular hypothesis, the silly nonsense about chance, all partake of this illogical and unsatisfactory reasoning, which may be illustrated by means of a chain consisting of a great number of links. If you remove link after link, you come to the first link. Then, who made it? It could not make itself, since in that case it began to be, and if it began to be it could not be from everlasting, since it had a beginning; and since the whole is the same as its parts, if the parts be dependent existences, like the races of mankind, then they are of limited duration, and if of limited duration they cannot reach back to unlimited unbeginning existence, and, therefore, cannot be eternal. The first link in the chain must have been made by some one, and that some one must have been without beginning of days, as without this there can be no first cause at all.

To believe in an "eternal series of successive existences," to get rid of the everlasting "Yea," is to depart from the demands of our reason, as we have proved, and to believe in it is the greatest credulity, because it has no adequate basis to rest upon, and, therefore, no one can commit themselves to such an absurd conclusion of something out of nothing, except they be bereft of the faculty of reasoning—something eternal, therefore, must have been or nothing is. Therefore, the existence of a first cause, itself uncaused, is in the strict sense of the word no "hypothesis," or assumption, although Mr. Spencer, no doubt, used the word "hypothesis" in the sense of what is incapable of being understood, of course it is; but we are driven to its adoption by inexorable logic, as a great primordial truth, and self-evident fact, according to the strict laws of reasoning that govern the human mind, that something uncaused, and from everlasting, must have always been, else nothing could be. This is perfectly clear. Hence we proceed.

2. That which has always been must be adequate to account for all that is.—Because "that which has always been" is possessed of the attribute of eternal existence, and this attribute includes all perfection, and is necessarily the everlasting fountain of all being. Nothing could be before it was, and nothing can be without proceeding from it; therefore, "that which

has always been must be adequate to account for all that is." Hence the great problem of the origin of the universe is solved, being directly traceable to that which has always been. Its Almighty Creator. The God in whom we live and move, and have our being, and by whom all things exist. This is equally clear, and requires no further elucidation. I once heard Mr. Hollyoake, of London, England, one of the clearest thinkers among the secularists, and so-called atheists, declare that, that which was "eternal, was clothed with infinite perfection in itself, and adequate to account for all derivative existence and the author of all things."

3. That which has always been, and is adequate to account for all that is, is "God."—For the eternal is alone adequate to account for all that is; and as we judge of man by his works, so we can form our estimate of God by his works. For,

> "The just Creator condescends to write,
> In beams of inextinguishable light,
> His names of wisdom, power and love,
> On all that blooms below or shines above."

Let us lift up our minds then in contemplation to Him who hath always been and always shall be, the self-existent and glorious I am, who has formed all things, the most minute, and the most stupendous throughout His illimitable universe, and how august and incomprehensible He appears! Whose arm is omnipotence, whose eye is omniscience, and whose presence is everywhere at one and the same moment of time, clothed with infinite perfections, and who is past finding out! How grand and glorious a Being!

To say that God is, and that he is the author of all that is or shall be, is as far and as high as we can go in our conceptions of the infinite and uncreated one. But who can comprehend those two definitions of God?—Of His absolute being and doing? Indeed they may be reduced to the first—the fulness of personal being. But it can never be brought to the level of our finite understandings, nor is it a thing to be desired. If there were no object for ever rising above us, and beyond us—for ever revealing and yet never realized, we should lose our higher thoughts of our more divine consciousness. How dull and insipid would our life become, if there was no infinite in whose immensity our thoughts might run out and be lost—no incomprehensible in whose grandeur and glory we might become absorbed, and in whose mysterious presence we might bow in wonder and adoration.

> "Dark with excessive bright His skirts appear,
> Which dazzle heaven, that brightest seraphim
> Approach not, but with both wings veil their eyes."

We are to conceive of Him as existing before the mountains were brought forth, from all eternity, and to whom a past and a future eternity is an ever present "now." All finite being relates to time and space; but God is to be conceived of as before all time and space. His existence is an illimitable distance from all finite existence. Not only did all finite existence flow from Him, but the time and space by which all existenee is

conditioned, are to be traced up to Him as their efficient cause. Though He himself has a life in time and with time, he is yet exempted from all succession and all limitation. His nature can have no finality, for he lays His essence on infinitude ; His years can have no change, for to Him the past and the future are no mere negations. We never say that God was or God will be when we think of God in His essence, but that God is. The present, the ever present is His existence. Of Him it can be said, with all the force of a living truth, that from everlasting to everlasting He *is* God ; but were we to change the language, and to affirm that from everlasting He has been God, and that to everlasting He will be God, we should convert truth into falsehood. We should thus separate Him from the God that is, whereas the God that is, is the God that was and is to come.

THE NEBULAR HYPOTHESIS.

In the vain struggle to rid the universe of a personal God adequate to account for all its personal existences (for nothing that exists but has an organism or an individuality of its own,) and to reduce the infinite glories of creation to "cold material laws," no more ingenious theory has ever been devised, or has obtained greater force and celebrity than the nebular hypothesis associated with the name of La Place. The nebulæ is the name given to those masses of matter of different degrees of density, which are stretched along the skies, and appear as tracts of light brightening towards the centre, and melting away in their outline into an irregular haze. The zone of the Milky Way, and the sword of the constellation of Orion, are examples of the self-luminous substance spread throughout the space of the heaven, from which, it is alleged on the hypothesis of LaPlace, (which is nothing but conjecture,) that the stars and planets originally took their form. Modern astronomy has proved this hypothesis to be without the least shadow of truth in it. What were thought to be the factories of worlds, where the raw material of a dusky vapor was the primal matter, out of which stars were made and systems were formed, powerful telescopes have revealed them to be clusters of stars already made, instead of being a fortuitous concourse of atoms in a chaotic and incompact state, like the dust flying about in a cotton or woollen mill, they have been proved by the telescopes of Herschell and Rosse to be beautiful stars in clusters, like bouquets from the garden of Him who dwells in light. More powerful telescopes are only needed to discover more wonders in the architecture of the heavens.

THE ATOMIC THEORY.

This is another attempt to account for the origin of the universe otherwise than that of an adequate cause. The atomic theory, that atoms arranged themselves into the universe ; or that they came by chance ; or that matter is eternal ; or that the present system of things always existed, and will continue as it is, are all inadequate to solve the problem of the universe.

Such illogical reasoning and nonsense might have been excused among

Pagan philosophers, but to hear it all revived in our day, and spouted about as the modern solution of the universe by the advanced thinkers, (with the exception of the agnostics,) by the skeptics who pride themselves so much in the strength of their intellects and the soundness of their reasonings, theories as baseless as the fabric of a vision, is one of the strangest aberrations of the human mind in our age of boasted intelligence than can be found. Their defenders must know they are not of recent, but of ancient origin, that the authors of them were confuted by far abler men they were who tried to propagate them in the ancient times of Socrates and Cicero, Plato and Aristotle, who put them to silence then. And they must also know that all that their wild speculators could advance in their support were nothing better than frivolous fancies, which could not satisfy the demands of the human mind then, nor now, and are only what the sophists of that age attempted to defend in spite of sound reasoning, since they are totally inadequate to account for the origin of the universe. What is there in a concourse of atoms, like the dust driven before the wind, to account for the universe, which modern astronomy has revealed ; a universe so vast and magnificent that the human mind cannot, with all its utmost efforts, form anything like an idea of, and which biology and electricity and chemistry in their specific departments are only beginning to find out, and all the other sciences are helping us to perceive in endless manifestations a power that is infinite, and a skill that is absolutely perfect ?

What but an infinite intelligence could originate such a glorious universe as this we live in? Since the cause must be adequate to produce the effect in everything else, are we to give up this maxim in connection with the greatest of all effects of an efficient cause—the creation of such a universe ?

IS MATTER ETERNAL ?

But some tell us matter is eternal. How do they know matter is eternal ? All the proof they can give us that matter is eternal, is this, " I think so, or I believe so." But there is no proof in that to satisfy anyone, for it is just as likely another may say the contrary, " I don't think matter is eternal, and I don't believe it." If you ask this one what proof he can give ? He can at once give you the great Scripture testimony : " In the beginning God created the heaven and the earth"—the raw material—and it was in a chaotic state a long time, until it was transformed into a universe, such as it now is.—(Gen. i. 1-3.) Geology proves this.

IS THE PRESENT SYSTEM OF THINGS ETERNAL ?

And yet the assertion has been made and held, in opposition to the written revelation, by many, that the present system of things must have existed from eternity—an allegation based on the undeviating recurrence of the seasons, and the perfect security which presides over human interests and concerns. Astronomy has testified that even within the range of the solar system there are disturbing causes which must ultimately precipate its destruction ; and which, therefore, on the supposition that it has existed from eternity, must have long since swept it with its final fires. "The very regularity of

the planetary motions in their luminous orbits," says Whewell, "which is so adapted to impress the mind with the conviction that there is some intelligent and presiding power which directs the whole, has been adduced by skepticism as a proof that this system of movements never had either a beginning or a maker. But while there is a wonderful provision for correcting all those disturbing forces which would interfere with its regularity, there are facts which militate strongly against the perpetual duration of our system.

Whatever light is, whether it radiates from the sun, or results from the vibration of an ethereal fluid, the planetary spaces cannot, it seems, be entirely devoid of matter, consequently of what must tend, in however small a degree, to interfere with the motion of the bodies. But the appearance of a comet of a very singular kind, the extreme tenuity of which allowed the constellations to be seen through its body, and the observations of its motions, have produced in the minds of astronomers a strong belief that there does exist a resisting medium which, though extremely rare, must yet tend to retard the motions of the planets, and in time—though, without the interference of a superior power, it might be millions of ages—to effect the destruction of the whole system. That which is destructable, which is wearing itself out, the duration of which is lessened every moment of its continuance, cannot have existed from all eternity." And thus science conducts us by a pathway of facts to the conclusion, long since announced in the sacred records, "Thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

In God, the infinite, there is no succession of time. He is from eternity to eternity the same. He is immutable; and because He is immutable, He is immortal. Not only is He perfect life, but that life knows neither change nor end, and because "I live," he says to His people, "ye shall live also."

In God, therefore, we have an adequate cause for all that is, and all that shall be. In Him we live and move and have our being, and He is before all things, and by Him all things consist. Therefore, nothing can be more self-evident than our syllogism based on "causation" in proof of the existence of God, (1) something must have always been; (2) that which has always been, must be adequate to account for all that is; and (3) that which has always been and is adequate to account for all that is, is God.

(2.)—SECOND PROOF DERIVED FROM DESIGN IN NATURE

Design implies a designer, and the evidences of design in nature are evidences of a directing mind presiding over the universe. These evidences are so abundant that wherever we look they are apparent, and bear the impress of an infinite intelligence, whether we direct our attention to the starry heavens, or the green earth, the great sea, or the wonderful magazine of the atmosphere, to our curiously formed physical frames, or our wonder-

fully constituted minds,—we are furnished with illustrations of a wisdom that is exquisite for its skill and overflowing with a benevolence transcending all the productions of humau skill and benevolence by infinite degrees. And the more they are investigated, the more do they reveal the excellency of their Maker, and suggest, beyond what they at first present, a vast and abundant store of undiscovered perfection for us further to perceive, and be delighted with as we extend our researches.

THE DOCTRINE OF FINAL CAUSES.

The completeness of the argument, however, has been marred by the different views entertained by scientists and philosophers on the doctrine of "final causes." By the expression "final causes" is meant the ultimate design of the author of nature in his works. The expression was originated by the Greek philosopher, Aristotle, who possessed a most wonderful mind for penetration, depth and clearness. He always looked below the surface of things, and searched out their causes. With him every "why" had a "wherefore," and every "what" had a "how." He called the "why" the "efficient cause"—that to which anything owes its origin. The "wherefore," the final cause—the design, or end, or purpose, which it is intended to serve. The "what," the "material cause,"—the materials it consists of; and the "how," the formal cause,—the mode or manner of its formation.

This classification of causes is exceedingly useful, as it helps us to understand the philosophy, or underlying principle of all derivative existences; and enables us to interpret almost everything in a clear and satisfactory manner, and should be well considered, and practically applied, for the classification of our knowledge.

The young reader will be able to understand this classification of knowledge very easily, when I tell him, if he should go into a watchmaker's shop and see a beautiful gold watch lying before him. Its maker is the efficient cause of it; the materials it is made of is the material cause of it; the size and shape, the formal cause of it; and the notification of time is the final cause of it. The "why" and the "wherefore," or the efficient cause and the final cause, usually go together, for the efficient cause looks at the final cause; the watchmaker kept in view the design of the watch when he constructed it, or when he gave out the different parts to be constructed by his workmen. Also, the "what" and the "how" usually go together, for the material cause looks at the formal cause,—the size and shape of the thing. Now, the efficient cause in nature is the Author of nature. He that made all things is God. The final cause is the design or end everything that is made is to serve, or the different purposes each thing is to answer, for there are often more ends or purposes to be answered than one only.

THE DIFFERENT THEORIES OF PHILOSOPHERS.

It is here the dispute arises about the final causes in nature. One class of philosophers think that every object is designed for some use (Harvey); another class of philosophers think that every organism is designed for reaching a perfect ideal in its species (Dr. Owen); a third class of philosophers

think, differently from the other two, that the design in nature is inscrutable, because imperfection mars the use and ruins a perfect ideal (Herbert Spencer); while a fourth class of philosophers think the design in nature is a perfect ideal in the infinite mind, which will be ultimately revealed (Plato). I don't wish to puzzle and perplex the reader with this vexed question. I only want to try if something may not be done to solve the problem. I think "the lost link" may be found to make all the different links, or different opinions, harmonized, and thereby prove that nature speaks truth, and corresponds with facts, even when she appears to depart from truth and consistency.

THE DIFFERENT THEORIES RECONCILABLE.

The labors of all the philosophers are not without important results. They take different views or aspects of the same thing. Their differences, are harmonies; because they don't disturb the relationship of facts by their differences, but strengthen the relationship of facts. A man who is looking at objects at one angle, sees them differently from another man who sees them from a different angle; but the objects are still the same, although from the different standpoints they appear to vary. The aeronaut, the man in a balloon, sees our earth very differently from those who see it on terra firma. But these differences of opinion, while they have retarded the true progress of scientific discovery, and have tinctured the minds of many scientists with infidelity and with unworthy thoughts of the great Author of nature, still they serve to shed light on the subject they obscure, and darken, and perplex. I will show this.

THE SCIENTIFIC METHOD.

The aeronaut—the man in the baloon—sees our earth from a lofty scope of vision. All its hills and mountains appear nearly on a level, and everything looks so fair. and beautiful, and enchanting. It is with a lofty mind our philosophers and scientists pursue their scientific method of inquiry into the phenomena of nature. They expect to find perfection in everything, in every organism, and in every function of every organism. Perfection is what they expect to find, it is their beau ideal. And with their well-cultivated minds and keen perceptions, they can discover a flaw where an unscientific mind cannot discover it.

THE BATTLE BETWEEN THE SCIENTISTS AND THEOLOGIANS.

Theologians, not so well versed in "the scientific method" as the scientists, dispute the accuracy of their discoveries, and send the scientists back to nature to search again. The scientists, on the other hand, maintain their position that much imperfection exists in nature. And so the battle rages between them. The scientists are at fault in drawing the inconclusive inference that because there is imperfection in nature, its Author is imperfect; and the theologians are at fault in so stoutly defending nature's perfection, and in not receiving the well-proven results of "the scientific method." Because facts are revelations of law, and should never

be perverted but held sacred. To draw wrong inferences from them is a great error; and to pervert or wrongly interpret them in their relationship is wicked.

THE KEY TO UNLOCK THE MYSTERY.

The violation of moral law in God's holy universe accounts for the disturbances of physical law in nature. As when one member suffers all the members suffer with it. This subject is fully gone into in the last section.

Now, harmony appears where there is apparently no harmony, and the different theories of the doctrine of final causes are harmonized; and all of them help us to understand and solve the great problem on which they all differ and become all united,—each in its turn doing its part, and all taken together, completing the solution and forming a perfect chain of reasoning. 1. Everything in nature is designed for some use. 2. Perfection is not discovered in every organism, but is found in each species. 3. Design in nature is interfered with and marred, and becomes inscrutable. 4. Design in nature is a perfect ideal in the infinite mind, which will be ultimately revealed.

There is a gradation of great thoughts here, most wonderfully verified, and they strengthen and complete the evidence of a directing mind in the universe.

THE HARMONY AMONG THE ANTAGONISTIC VIEWS.

1. Harvey, who discovered the circulation of the blood, owed his discovery to the deep impression on his mind of design in everything, and he pursued this line of thought on this important subject, and in all his investigations in nature; and saw design manifesting itself wherever he turned his inquiries, proving that God has made nothing in vain, and that everything He has made has its use and design, if we could only understand it. Modern science has made great additions to our knowledge on this point.

Professor Darwin, who was no atheist, although often claimed by atheists, says: "The more I study nature, the more I become impressed with ever increasing force with the conclusion, that the contrivances and beautiful adaptations transcends in an incomparable degree the contrivances and adaptations, which the most fertile mind of the most imaginative man could suggest with unlimited time at his disposal."

Kant, the celebrated metaphysician, who was no atheist, although also claimed by the atheists, says: "The right contemplation of a well-meaning mind on so much casual beauty, and so much combination answering the end, as the order of nature displays, finds proofs enough to gather from them a Will accompanied with great wisdom and great power; and the common conceptions of the understanding are sufficient to this conviction, so far as it shall suffice for a virtuous conduct, that is morally certain."

Monsieur Comte, the founder of the new philosophy, who is also claimed by the skeptics and atheists, says: "The order of nature is doubt-

less very imperfect, but its production is far more compatible with the hypothesis of an intelligent Will, than with that of blind mechanism."

Sir Isaac Newton, the greatest of all modern philosophers and scientists, as is well known, saw design in all God's works, and was quite enraptured with the stately order and uniform harmony among the celestial bodies, and continually looked through nature up to nature's God.

2. No one can deny the law of adaptation and the law of subserviency that pervades the universe. But the perfection of nature is called in question. The existence of this fact led Dr. Owen to enquire whether there might not be specimens of perfect organization in each species, and he labored until he found it in the vertebræ of animals. This line of investigation is now much pursued by the attention given to agricultural exhibitions, etc., yielding results of great value.

God has left just so much beauty and harmony and perfection in the material universe as to prove there is a perfect Being in existence; and yet so much imperfection, as to demonstrate the need of a remedy to perfect it or to supersede it.

3. That design in nature is broken off and not complete is undeniable. And, therefore, those scientists, who have called attention to this fact, have evinced great moral courage in stating it, knowing the opposition and persecution it would rouse up against them, especially from ignorant bigots and stupid ecclesiastics. But great is the reward which the valiant propagator of truth obtains from the consciousness of rectitude. When, however, imperfection in nature's works attaches imperfection to the Author of nature, great is the injury inflicted on the propounder of it, which injury would have been prevented by a larger and correcter knowledge of the case. It is to charge God foolishly, since the imperfection comes not from God.

The imperfection in the material universe comes through secondary causes, and not from its great original Author, as I have stated and proved, and illustrated in the last section, which relates to the "Origin of sin in a holy universe."

The philosophers and scientists go too far, when they infer from the imperfections visible, that the Author of nature is imperfect. Let the facts speak for themselves as facts; and let the origin of imperfection be separately considered, as another fact, quite distinct from the existence of the imperfection, capable of being explained without impugning the infinitely perfect God.

Suppose you have a beautiful gold watch lying on your table, and a child lifts it, and lets it fall upon the ground, and all the fine workmanship is deranged thereby; would it be right to blame the maker of the watch for this result? Was it not caused by the child? The watch was made perfect by the watchmaker, it came perfect from his hands, and, therefore, he is not to blame for the action of the child, who has rendered the watch useless by the accident.

When M. Comte makes this remark: "The idea of final cause and Providential government is ruined by the irresistible evidence of modern science," he goes too far, so does Prof. Tindall, etc., etc., etc. It is both

presumptuous and ignorant, so to speak. And the crucial test of the '*chrystaline lens*' connected with the organ of the eye, which M. Comte adduces, fails to prove his point, because, although it be subject to disease and imperfection thereby, and although evil prevails in the universe to a vast extent, neither "the idea of final cause," nor a "Providential government" is ruined, but carried to a higher end, to the fulfilment of moral purposes, which are far more exalted and important than the fulfilment of physical laws.

4. Those philosophers who, like Plato, regard the subject of design in nature as "a perfect ideal in the infinite mind, which will ultimately be revealed and fulfiled," show far greater depth of mind, and far deeper reverence of spirit than M. Comte and the whole atheistic school of modern pretenders to advanced thought.

Herbert Spencer, the leader and founder of the agnostics, tells us, in his "Principles of Biology," v. 1., p. 332, that he admits a first cause, a supreme power, because he is driven to it by an intellectual necessity; but rejects the final cause connected with the universe, because it is to him "inscrutable and unknowable." There is candor here and great intellect; but when we are taught by Divine revelation the final cause connected with the universe, why should we ignore it? We need to be so taught. God alone knows His intention.

How foolish it is to exclude the interpretation of His works and His ways God gives us in his Word! Which He has expressly given as a lamp to our feet, and a light to our path. The moral purposes of God are made clearly known in His inspired Record. And every Christian philosopher, who is enlightened by the Divine Spirit, as all Christ's faithful ministers are, and heavenly taught Sunday-school teachers and the divine election are, can rise infinitely above the great men of science through the revelations of a divine faith, and see unfoldings of a plan truly God-like, and sublime, and glorious, which casts the conjectures of philosophers into the shade when they attempt to darken counsel by words without knowledge, and only expose their ignorance! The gifted Plato far excelled them, who, in his travels into Egypt, read, it is believed, the books of Moses, and became divinely enlightened, and I think his 'Monotheistic System' goes to prove this. Were our great men of science to study God's Word, how much more enlightened and useful they would become. Here we are taught that God suffered evil to enter into His holy universe as a punishment for sin, that He controls it, and makes it subservient for good; and that while it threatens the subversion of His supremacy, and the destruction of the harmony and happiness of His universe, yet He renders it conducive to the establishment of His supremacy, and to raise His universe to a higher harmony and happiness, through His own interposition in its behalf, so that a plan of consummate wisdom is carried forward by means of those very imperfections which seem to baffle and obstruct His designs, and stronger evidence of His Providential government is given thereby, than if these imperfections did not exist. His immutable law of rectitude He will not abandon, nor suffer to be trampled in the dust, and by the very means that were used to render it nugatory, He makes it all the more

binding and inviolate. Hence the flaws that are pointed to in His works, He is no more the author of than the watchmaker whose handy work the naughty child shivered and deranged, and His being and benignity are demonstrated all the more by His maintenance of a universe so injured by the voluntary rebellion of His creatures, and destined to destruction in consequence, and, which will be fashioned according to the working of his own will into a new universe of resplendent glory and unparalleled beauty without spot or blemish.

The Almighty fiat that created a Kosmos out of a Chaos, can bring order out of confusion, and create a new heaven and a new earth wherein dwelleth righteousness!

> "Deep in unfathomable mines of never failing skill,
> He treasures up his bright designs and works His sovereign will.
> Blind unbelief is sure to err, and scan His works in vain,
> God is His own interpreter, and He will make it plain."

No greater fallacy was ever uttered than that of Herbert Spencer, that the presence of "*disease and entosoa*" entirely upsets the perfect ideal which the scientific proof demands for the existence of design in the universe, for "*disease and entosoa*" are under God, working out the very problem which they seem to perplex and ruin. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," under the purifying grace of God. "I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,"—to whom they are sanctified. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of His own will, but by reason of him who subjected it in hope, because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for our adoption, to wit, the redemption of our body,"—the resurrection morn, when this mortal shall put on immortality! (II Cor. iv. 17., Rom. viii., 18-23.)

A higher reading of the divine design in the whole system, of which we form a part, is necessary to comprehend his perfect ideal. Whatever human teachers may tell us, the divine Word assures us that the great problem of the universe is being solved every day and every hour of every day with infallible accuracy, just as things are and are approximating to—a glorious consummation, which is the Christian's cherished hope and his enrapturing and transporting joy! There is a Supreme Intelligence, an Infinite Directing Mind presiding over the great universe, a benignant Providence regulating all things to a glorious issue. There are infinitely higher ends in contemplation in the mind of God than displays of perfection in the physical universe, which is only a scaffolding for erecting a superb building—a spiritual temple—of infinite moral grandeur, suitable

for the ineffable Deity to dwell in and His holy angels and His glorified saints, there to worship Him and to enjoy His love and fellowship for evermore.

Here both good and evil exist, these two; our probationary state under them is the third thing (the lost link among philosophers), and the fourth thing is the ultimate result in each of us, which will correspond exactly to our state here. Oh, may we all reach that infinitely blessed state, and so fulfil the design God is seeking to fulfil in each of us.

THIRD PROOF—DERIVED FROM CONSCIOUSNESS.

This is a most interesting subject, and I want to interest my dear young readers in it. Every bright young mind likes to be instructed and get fresh knowledge. Now I want to tell you something about the fresh knowledge connected with this new branch of evidence derived from CONSCIOUSNESS. It forms a distinct department of knowledge by itself, and it is exceedingly valuable and I think you will like it. It is one of the great original fountains of knowledge; and if you wish to be an original thinker, go to the fountains of all knowledge, and drink of the living waters; all original thinkers do this, they don't go to the streams. Now there are three great fountains of knowledge. (1) The fountain of external NATURE, without us, in the works of God—beautiful nature whose dome is heaven, and whose temple is the universe. (2) The fountain of Scripture, in the Word of God—beautiful Scripture, whose canopy is the heaven of heavens, and whose sanctuary is the holy of holies, where God dwells; and (3) The fountain of knowledge in the human CONSCIOUSNESS—the world within you, where your own thoughts and feelings and experiences live and are enshrined in your own mind, in which you are personally interested. Now hitherto we have been considering what relates to knowledge in the objective; but this relates to knowledge in the subjective; and in this distinction you have all knowledge included, it is either objective—without us, or subjective—within us.

I don't wish you to undervalue the former—knowledge in the objective—but I wish you to value very highly the latter—knowledge in the subjective. Its importance can scarcely be over-valued. For as I remarked at page 33, "The mind is the man, and the knowledge of the mind. A man is what he knoweth. The truth of being and the truth of knowing is all one; for as a man thinketh in his heart so is he." The human mind is the brightest display of the infinite mind with which we are acquainted. It is created and placed in this world for a higher state of being beyond the grave. Here its faculties begin to unfold; here those mighty energies, which are to bear it forward to unending ages begin to discover themselves; and the chief object we should keep in view is to train our minds, so as to enable us to fulfil our duties rightly here, and to stand on high vantage ground when we leave it for the great hereafter.

There is one thing connected with the knowledge derived from our CONSCIOUSNESS worth a great deal. It gives us inward tests of truth that are infallible. These tests cannot be questioned.

The facts of our Consciousness are placed by metaphysicians—men who have studied the mind—both ancient and modern, above the reach of question, as facts to rely upon. In confirmation of this, I might refer to a great many who have made the science of the human mind their chief study, and who are admitted by free-thinkers (as they call themselves,) and sceptics—men who don't believe in the Bible—as good authorities on mental science ; such as Lacretius, Sextus, Empiricus, Descartes, Hume, Schulze, Platner, Reinholdt, St. Austin, Scotus, Buffier, Mayne, Reid, Cousin, Sir Wm. Hamilton, and a great many besides. They all hold that the data or cognitions or experiences or facts connected with our individual CONSCIOUSNESS, are such that we cannot doubt or disbelieve.

And the current of human thought in our times is running in this channel very much. It is an old fashioned way, but a right way, to test everything by our own personal cognitions or certain knowledge. For whatever comes home to our own CONSCIOUSNESS, and is corroborated by our own experience, we readily and firmly believe in, just as we believe that two and two make four, or that honey is sweet and aloe is bitter. It is therefore a reliable way to prove anything and an easy way, as I will show you. I don't think it has been applied to prove the Being and Loving kindness of God, but it will be a good way to apply it ; since the transition from our own CONSCIOUSNESS to the DIVINE CONSCIOUSNESS is, a natural transition, and a very delightful one. It is like a child coming to its father, and recognizing him ; for if, we have been made in God's image, He must be our Father. The more we look into ourselves, the more we will be convinced that none but an Infinite Intelligence could be the author of our being, having such wonderful capacities given us, and since every effect must have always an adequate cause to account for its existence.

I will now show the young reader the two sources of our knowledge in connection with Consciousness. [1] The first is myself, the subject of my experiences, which experiences I cannot doubt of, no more that I can doubt that I exist. [2] The second is that there is something distinct from me, external to me—this I can have as little doubt of.

FIRST : *The facts connected with our individual consciousness we cannot doubt or disbelieve.*—Now you will find it difficult to prove to another that you exist ; you can have no doubt about it in your own mind, because it is one of those primal convictions or cognitions that is self-evident, and does not require to be proved. You know, that you exist, within yourself, you are conscious of it. When David Hume, the historian of England, attempted to prove that his personal identity was only an idea, and that everything was a mere idea, no reality in anything ; he was soon brought to his senses when another philosopher, to whom he was talking, gave him a blow with his walking-stick across his legs, the phantom was soon dispersed from his mind. He felt there was a reality both without him and within him for he felt the heavy blow inflicted. It is by the *attributes* of our being that we are conscious of our being or existence. It was by the attribute of thinking that the celebrated philosopher Descartes [pronounced Decart] proved his identity in the well-known words : *Cogito ergo sum.* [I think, therefore I am.]

Some have said there is a fallacy in this reasoning, that he required to prove his thinking as much as his existing, and that he reasoned in a circle. But on closer examination, it will be found strictly correct reasoning. He was satisfying his own mind of his existence by one of the attributes of his mind; and the exercise of that attribute—his capacity of thinking—proved by his writings, convinces others that he did exist. We judge of everything by its attributes—a rose by its flagrance, its color and its formation. The personal identity of ourselves by the attributes of our being. It is in this way the infallible fact is proved by its infallible witness,—to use the language of St. Austin, who said: "Nothing is so well-known to an intelligence as that he feels that he thinks, that he wills and that he lives." Therefore all we are personally conscious of we need have no doubt about —our feelings, our thoughts, our volitions, and our existence and ourselves are, one and the same thing and are inseparable from ourselves, so that it would be easier to deny ourselves than to deny our conscious experiences or the facts of our CONSCIOUSNESS. For we cannot doubt of what we are conscious of, because if we are conscious of any experience, we cannot doubt that the experience exists, since to doubt the experience exists, and at the same be conscious of it, is a contradiction.

I cannot be conscious of myself and at the same time doubt that I am conscious of myself, therefore all our conscious experiences are without doubt. They are realities, they do not admit of disbelief or doubt, or we could not be conscious of them as realities. Hence our conscious experiences constitute the original bases of our knowledge and of truth in the mind itself. We have not only wonderful capacities for acquiring knowledge from without, but we have original criteria from within to judge it by. The great Apostle of the Gentiles could on this ground appeal to his hearers and say: "I speak as unto wise men,"— men capable of thinking, comparing and judging, intelligent men, therefore "judge ye"—discern— "what I say," if it be not right. The facts of our individual consciousness debar doubt from the mind. They shut out skepticism from the mind, as a thief and a robber is shut out by doors and bars; and they lock the doors and keep the key, lest any crawling, crouching, cruel serpent of doubt and disbelief enter in and make us incapable of confiding in the certainties they reveal in our conscious experiences and cognitions, in the theatre of the soul. On this rock will Christ yet build His Church and the gates of hell shall not prevail against it in the conscious experience of His presence.

SECOND: The fact that there is an external world from without us of which we are conscious—something distinct from me—is likewise without the shadow of a doubt. And this is the second source of all our knowledge. Here however there is often room for doubt and need of caution. Our eyes may deceive us, appearances may disappoint us, and our criterion of the inward experience has to be exercised—the light within brought to bear upon it.

There is a class of men who call themselves "Idealists," that I must tell the young reader about. Many think, idealists deny the existence of the external world and shut out its existence altogether; that it is with

them a mere idea, and not a reality, as their name idealists seems to imply, but this is a mistake. The "idealist" has a different way of looking at the external world from the "realist," as we do. He transfers everything to the internal world within him, sees everything that is objective as a subjective—all the phenomenal as reflected by the internal, like the *camera obscura,* which throws the images of external objects on a white surface placed within a dark chamber or box, as when your photo is taken and afterwards made transparent.

The idealist does not deny the internal world in himself, he sees everything in this internal world, as an idea, or image of it, reflected to his views which comes by reflection as you often do when you recall scenes in your childhood and have them photographed to the eye of your mental vision. The external world to the idealist appears as the reflex of his own spirit, he does not deny it or he could not have its reflex because the one is the counterpart of the other.

There is a curious instance of *extremes meeting* between the materialist and the idealist which may interest the young reader and be instructive. The materialist, who holds the old atomic theory, of every atom being surrounded with an atmosphere of its own even in the firmest wood or hardest steel—a strange unproved theory! And the idealist, on the other hand, who conceives that a spiritual substratum pervades and supports everything. The materialist sees nothing but matter, the idealist nothing, as it were, but spirit in his idealism; and yet they both meet together, [although as far apart as the poles asunder,] *in this*—they are each in quest of the Invisible Being that formed every atom and gives each atom its position in the material universe and also that framed the human spirit, which is the reflex of the infinite Spirit, for the *living consciousness* within the materialist and the idealist and in every one of us clearly testifies to a *living consciousness* without us as its originator; since every effect must have an edequate cause and every cause must contain in itself all its effects. This is a near way to go to God, to go by the way of our own individual consciousness to the infinite consciousness, in whom all live and move and have their being.

From my own PERSONAL CONSCIOUSNESS, I have found the infinite PERSONAL CONSCIOUSNESS, and this is the proof of God's being and benignity which every man carries in himself, that I now wish briefly to put before the young reader.

Just reflect for a little upon the phenomena of the human CONSCIOUSNESS in relation to [1] The capacity of thought. [2] The sovereignty of the will. [3] The strength of the affections and [4] The mysterious function within us of life, and who I ask can be the author of these things, but a Being whose understanding is infinite and whose power is incomprehensible!

1. *Consider the capacity of human thought.* Just look at its grasp and rapidity. Although light, which is the most refined of material substances, flies in its golden beams from the sun with a marvellous rapidity, 95 millions of miles in a few minutes, human thought travels the 95 millions of miles and back again in the twinkling of an eye and annihilates distance

altogether! Nay it can travel through the illimitable universe, through boundless spaces in an instant! It can soar to the starry hosts above and dive into the deepest abyss of the sea beneath. It can take the wings of the morning, and travel where human foot never trod, be at the home of our childhood, be communing with distant friends and dearest relations far, far away, and feel no fatigue in all its rapid flight nor obstruction to its musings. Whence then this capacity—so vast and so wonderful which can grasp all worlds and all space and a past and future eternity, but from a Being who is capable of producing it?

2. *Consider the Sovereignty of the Human Will.* Man has a lordly will of his own. He has the power of choosing and of refusing, among an endless profusion of objects soliciting his preference. You can eat or drink or refrain from the one or the other or both just as you decide. You can sit down or rise up, walk or stand. Take up a book and read it or go and do something else. What freedom of will therefore we all possess! And to what is such a sovereignty to be traced, but to One whose sovereignty is free and absolutely infinite? We are neither the offspring of chance nor the offspring of a blind necessity nor of an arbitrary despot! Of the different theories about the human will, I cannot now speak. Only the fact that we are free agents, and have the power and privilege to exercise our volitions as we choose in all ordinary matters is perfectly clear and the fact proves both the being and benignity of an infinite intelligence—as the cause must be adequate to account for the effect.

3. *Consider the Strength of the Human Passions.* Where is the poet who has ever been able to describe them? They have a strength in them that exceeds the vigor of Byron; a tenderness that exceeds the sweet tenderness of Cowper and Burns, of Shelley and Collins and Longfellow; and a grandeur that surpasses the sublimity of Milton and Shakespeare; and raptures which the poet Laureate of England cannot with all his ability express, and which the poets of the Bible often excel in revealing. But after all, the emotional nature within man exceeds all the poets, all the philosophers, all the great prophets and the greatest preachers that ever succeeded best in portraying our emotional nature. Every one is conscious of this from their own experience. All the efforts of historians and novelists have never been able to write the history and the facts of the human consciousness, as they have been experienced, therefore man rises above the conditions by which he is surrounded and hence his true origin can only be accounted for by an infinite maker—"What a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a God!"

4. *Consider, in fine, the Function of Life in Man.* Life even in its lowest form is incomprehensible, and in its highest range and development it exceeds all the efforts of the acutest and profoundest biologists and philosophers to tell us what it is. Much less can our ablest scientists communicate life even to a frog with all their animal magnetism and ingenuity. To whom then can the mysterious function of life within us be traced, bu

to the life giving God, who breathed into man the breath of life and he became a living soul.

"Knowest thou the importance of a soul immortal!
Behold the midnight glory; worlds on worlds,
Amazing pomp! redouble the amaze
Ten thousand add and twice ten thousand more
Then weigh the whole!
One soul outweighs them all
And calls the astonishing magnificence
Of unintelligent creation poor!"

In view of all I have said about our individual consciousness let this be our resolve, my dear young friends, for whom I have expressly written this article, "O may I live as long as I live to Him who gave me my life and all the capacities of my being." "Bless the Lord, O my soul and all that is within me bless His holy name"—who is the infinite personal Consciousness of the universe!

FOURTH PROOF—DERIVED FROM THE UNITED TESTIMONY OF ALL NATIONS.

A universal cognition carries in it the evidence of a universal truth. The point then here is to prove whether such a universal cognition has been found among all nations of the Being and Benignity of God. Of course we cannot expect to find any very exalted conception or idea of the infinite spirit among ignorant and debased nations; nor to find any idea at all of God, much less the benignity of God, where the human mind has been without any elevating thought in it—such witnesses are out of court as witnesses in the case. It is observable that where exalted views of the character of the Supreme Being are found, there corresponding elevation in the character of the people is found, proving that exalted ideals are necessary to reach true nobleness of character. I will advance some evidence from ancient and modern sources to prove the universal cognition of a supreme being; and meet some objections that are advanced against it with all possible brevity. Indeed this branch of evidence is so well known that very little need be said upon it. Cicero, the renowned Roman Senator and orator—one of the most candid and enlightened men of antiquity—took cognizance of the universal cognition when he said in his treatise—De Natura Deorum—concerning the nature of the gods—"What nation is there or sort of men that hath not, without teaching, a certain *prolepsis* (anticipation or conception) of the gods? There is no nation so barbarous," he adds, "no one of all men so savage as that some apprehension of the gods hath not tinctured their mind; that many so think corruptly of them, which is the effect of vicious custom; but all do believe that there is a divine power and nature. Nor hath men's minds by agreeing together effected this. It is not an opinion settled in men's minds by public constitutions and sanctions; but in every matter the consent of all nations is to be reckoned a law of nature." Now it is in the very nature of man to have such a cognition—written in his consciousness, and therefore to be revered as a universal truth that cannot be disputed or disbelieved, as we

said when speaking upon the undeniable cognitions and self-evident convictions of the human consciousness.

Plutarch, the well known biographer and historian, bears a similar testimony when he says: "That if one travel the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and without theatres. But a city without a temple, or that useth no worship, prayers, etc., no one ever saw. And he believed a city may be more easily built without a foundation, or ground to sit on, than any community of men have or keep a consistency without a religion."

All modern travellers and missionaries have confirmed the universal cognition, which, these ancient writers state, the exceptions to it in some savage hordes, discovered by Dr. Moffat in Africa, whose language had no word to express any god; and of others found in Brazil, who were destitute of the idea of a god, simply prove that they were so deteriorated as to be incapable of rising to any superior being above themselves, and were ruined for the want of it, both intellectually and morally degraded below the brute creation; and such therefore are not to be regarded as constituting any valid objection to the universal cognition of mankind.

Nor does it explain away the testimony of the human race to the existence of God because of the imperfection of the idea of God entertained among the heathen, since that proves a deterioration in the mind of the heathen through their own corruption. Nor does the objection that there were skeptics disprove the cognition of the Supreme Being, for as we before remarked, some of the skeptics in ancient times, like some of the skeptics in modern times, were possessed of a higher conception of God than that which generally prevailed, as in our day there are many of the skeptics possessed of superior minds and higher moral culture than those they differ from and hold a loftier conception of God than many who call themselves Christians! The noble minded Cicero defended Velleius on this very ground. He was denounced as an Atheist because he did not hold with the "gods many" among the Greeks and Romans; but as firmly believed in the fact as Cicero did, and was the first to notice, that "the notion of God was impressed by nature upon the minds of all men as a universal belief."---Phrenology witnesses to this fact.

It is no use to deny and falsify this great and important fact written into the very nature of man that there is a God above us. It may be ignored. It may be disliked. It may be effaced. But it can never be totally eradicated. Men may try to disbelieve it and succeed for a time in living "without God," but it will assert its sway at last over their minds with an overpowering strength, when danger and death overtake them. This reminds me of a doctor who professed himself to be an atheist on board ship and laughed at the idea of people praying, but when the ship was overtaken in a storm, he was found on his knees praying. The storm threatened shipwreck—the passengers became alarmed and none more terrified than he; and when the captain looked down from the "poop" on the passengers on the lower deck he saw them filled with consternation, and who did he see conspicuous among the passengers but the man who had ridiculed prayer bewailing his condition and crying to Almighty God

for mercy and deliverance! "CONSCIENCE makes cowards of us all," and the proof from CONSCIENCE will fall next to be considered.

FIFTH PROOF—DERIVED FROM CONSCIENCE.

Is there such a thing as CONSCIENCE? and if so, what is CONSCIENCE? Some men and women, who are public teachers of others, tell us there is no such thing as CONSCIENCE;—no inherent, primordial, original sense, within us of right and wrong; that conscience is the result of education; and they refer to the savage and the civilized, the educated and the uneducated, and the environment by which we are surrounded and the circumstances in which we are placed and the way we are trained, and brought up, as giving us a knowledge of right and wrong; and consequently that there is no such thing as any moral sense whatever, but these things that have been mentioned make the CONSCIENCE! Education and circumstances, we admit, greatly modify our perceptions of right and wrong, and so does habit and our surroundings. But education and circumstances, habit and our surroundings, however they may modify our cognitions of truth and error, of what is just and unjust, and of what is right and wrong in human conduct; these, cannot account for the universal possession of the human CONSCIENCE. Consequents can never be evolved out of antecedents which are themselves only consequents, as effects cannot at the same time be both causes and consequences, since effects and consequences are distinct from causes and antecedents. The fruit of the tree is not the tree that produces the fruit. The fruit did not produce the tree, but the tree produced the fruit; so, consequents or effects can never come out of antecedents or causes which are not adequate to account for them, and which are not the causes or the antecedents at all!

Every rational being has some *inward criterion of right and wrong, whence came it?* Education, habit, circumstances cannot put into a man what nature has not in any shape given him.

Without an inward criterion of rectitude in a man how could he be capable of judging between what is right and what is wrong? It is just the same as trying to measure a lot of things without any rule or standard. There must be a given standard or they cannot be measured. Therefore there must be some inward criterion of rectitude in every responsible being or he cannot be responsible!

The law of God is written on men's hearts, conscience bearing witness to it. Every man carries this witness within him, therefore there is a CONSCIENCE in every man, which is found accusing them when they do wrong, or else excusing them under some pretext or another. And every man is conscious of a conscience in his own thoughts, abuse it or stifle it or pervert it as they may, and if it should be silenced for a time, some event or circumstance will awaken it with all the more terrible force of self-condemnation on account of that very injury and violence done to it. Sometimes suicide is perpetrated to get rid of its agony, as if that could extinguish what it only increases and perpetuates! or reason is dethroned and the maniac is tortured with self-inflicted tortures that reveal how inex-

orable the law of conscience is when it maddens its violator into a very fiend!

When speaking of CONSCIOUSNESS—the knowledge of our thoughts and feelings and experiences, I referred to the facts, the data, the phenomena of which we are conscious, that we never doubt them or disbelieve in their existence, because they are self-evidencing and we cannot divest ourselves of them, for they are parts of our very self—our own most inward being, and so full of reality that we need no proof of their reality—their voices are so articulate, their strong evidence so irresistible, that we cannot mistake them for our own experiences, not those of some one else. Even those who have the double consciousness, still believe in their own experiences, although they appear double, which can be explained.

Now the CONSCIENCE is just the law-court of our CONSCIOUSNESS, where everything of moral wrongs is brought up sooner or later for trial and cannot be got rid of without justice being satisfied and equity reached. And what a great thing is this that our divine nature implanted within us is seeking to build up within us in our probation even a character by the living reality of truth. How deplorable would be our case were it otherwise! If everything in our consciousness was unreal and false and untrue only to be misled by it and the root of our nature a *lie!* Who in that case could be a sinner? What an outrage would we be subjected to in being continually deceived, falsified and bewildered! Would not the author of our nature be suspected and hated and despised if this were so?

Do not divines forget the primordial foundation of our being laid in rectitude and confound our own perversity which is the cause of our depravity, with the effects of it, in the ruin of our Godlike nature which was made upright? Yet still the voice of the witness in the conscience to rectitude remains, and never can be extinct.

We are so constituted that falsehood can have no existence within us without the knowledge of truth, nor conscious wrong be perpetrated without the consciousness of rectitude, nor deception cunning and fraud exercised without their opposites present in the mind. Therefore if we have not a conscience, a moral sense within us, how can these things be? How could we know right from wrong and wrong from right without it?

Where can we find then clearer evidences of the being of God and the perfections of God—of His truth and rectitude, his forbearance and benignity than from the CONSCIENCE He has implanted within us? None but a God of truth and rectitude could have been its author, and none but a God of infinite forbearance and benignity would put up with us His rebellious offspring, under its violations. We ourselves have tried to get rid of it, and never can education account for it. The devil could never have implanted the CONSCIENCE in us for he is a liar from the beginning. God alone is its author, and a truthful image it gives us of the moral character of God as the God of truth, of justice, of rectitude and holiness: as well as of infinite forbearance and tenderest benignity and benificence.

The CONSCIENCE is a tribunal erected in the breast of every human being, both young and old, male and female, savage and civilized, educated and illiterate. Before this tribunal every thing we think and feel and say

and do takes its stand and is judged as right or wrong, good or evil, blameworthy or praiseworthy, although our moral sense is far from perfect and is often seared and perverted as in the well-known case of Lady Macbeth contemplating the murder of the king prayed that she might see wrong to be right and right to be wrong, yet the monitor was not gone or she would not have so prayed or wrestled with herself as she did.

The decisions of this inner monitor, the advocate for the true, the just, the upright and the pure within us is more or less clear and decisive. Happy is the man, the woman, the child who has the answer, or the interrogation of a good CONSCIENCE! Were each to cultivate a good CONSCIENCE by obeying its dictates how soon would all the evils that now prevail in human society disappear, every curse under which humanity groans be turned into a blessing and every one be made truly happy! This is the very end and design for which God has implanted the CONSCIENCE—the sense of right and wrong within us. Therefore in all our personal conflicts with evil we have a powerful helper for good and a sweet comforter in the midst of all that is so depressing in doing "the painful right," arising from the treachery of false friends and the indiscretions of true friends and above all from the deceitfulness of our own hearts and erring judgments and how much we need the guidance, the solace and the strength of the author of our CONSCIENCE to maintain within us *the individual progression in moral excellence*, which is the very goal of our being. The God of CONSCIENCE will help all who believe in Him, for He is a rewarder of all them that believe in Him and seek His help.

The CONSCIENCE, I need scarcely add is not a code of ethics—it is not the moral law, but it is the faculty whereby we distinguish between good and evil. It is the hand that points to the moral law already written in our hearts, and says "*Thou shalt not*," and "*thou shalt*:" on the penalty of moral death or the benefit of moral life.

Were the law of CONSCIENCE strictly adhered to even if its author were disowned and denied or forgotten and grieved, so holy just and good is it, that society would become morally perfected, virtuous, honest and upright. But it would not be religious, nor spiritually minded, nor heavenly minded; nor enjoy the solace and comfort, the peace and inward purity which *faith in God* and in the invisible things of eternity and heaven impart. Morality is a thing that can be distinguished from religion; although there can be no true religion, without morality; there can be morality, without true religion: at least I think so, and the history of the world proves it and the loss of God and heaven through eternity will confirm it, if my reasoning be valid.

This is a very great and lofty subject, and an all important subject in the critical times we live in, when religion is professed without morality: and morality is possessed without religion; and will fall to be considered in our last proof of the being and benignity of God.

All that I want to establish under this branch of the evidence is, that there is a *criterion within us* by which we are enabled to distinguish between good and evil, right and wrong; and however it may be affected like every thing else within us, by our environment, and however it may be perverted

and destroyed or cultivated and strengthened, still there it is, as *God's vice-regent in the soul of man.* Call it by any name you like, the name of CONSCIENCE, is quite sufficient to denote it, as the *moral sense within us;* and what I contend for is, that this law of our moral nature proves the existence of a Moral Lawgiver, whose moral character it substantiates; and the inference flowing from the fact of a Moral Lawgiver is inseparable from it, namely the same Lawgiver will be our Judge; that as this law brings us to its tribunal now in everything we think and feel and say and do; so will its Lawgiver bring us before His tribunal and judge each of us at the last day and our individual destiny will correspond in the next world, with our individual moral character and conduct in this world.

SIXTH PROOF — DERIVED FROM PROVIDENCE AND PRAYER.

The most precious things are often least valued and often slighted.

It is recorded in history that "when pearls became plentiful at Rome, they were little valued and even slighted."

Of all precious things, none are more precious than *Providence* and *Prayer;* for by the former the wealth of the infinite God is daily showered down upon us, and by the latter we become possessed of "the pearl of great price"—an infinite treasure.

And yet to talk to some people about Providence and Prayer is,—to use an Orientalism,—like casting pearls before swine who not only despise them, but who turn and rend you because they can't eat them and don't understand their value. Some who see the above heading may say the evidence you are going to bring forward requires more to be evidenced, than what you are going to evidence. Providence and Prayer require more faith from a man than the being and benignity of God does! Now I think it is well to keep the points before us that have been already considered, and to see their bearing as we advance in our royal pathway to happiness. And a little reflection on these points, I think, may be sufficient to give us a strong presumptive argument in favor of the reality of Providence and the efficacy of Prayer; and if these can be established, the most convincing evidences of the being and benignity of God will be established and the way cleared for the consideration of the last crowning proof of the glorious Deity.

1. Now if it be true that "CAUSATION" necessitates our belief in a first cause and that first cause is necessarily possessed of the attribute of eternity; and that attribute necessarily includes all infinite perfection, to whom the plenitude of being in a past and a future eternity is a present now; and whose presence and infinite power and omniscience are essentially connected with His being, and who is therefore everywhere present, whose power is continually in operation, whose eye sees all things as perfectly as His nature is perfect, then what is more reasonable than to infer that His *Providence* is exercised over all His works with the care and love of an all-perfect parent?

2. If in the next place this all-perfect Being manifests His wisdom by

"DESIGN IN NATURE" to be so far-reaching as to exceed the scrutiny of the profoundest philosophers, who have only been able, as yet, to take in a small part of His plan, and His revealed will in the Sacred Record enables us to perceive the "DESIGN" contemplated worthy of His matchless wisdom, His immaculate purity, His unbounded knowledge, His infinite power and unsearchable goodness and love! Does it appear to be incredible to believe that the same Almighty Being is superintending and governing all things by His providential care and incessant vigilance and influential control towards the fulfilment of that glorious "DESIGN?"

3. If again this infinite Being has made us in His own likeness, endowed us with a "CONSCIOUSNESS" of such vast capacities in the power of thought, in the strength of our affections and passions, in the sovereignty of our volitions and in the mysterious attributes of our life,—embracing an epitome of the universe,—and if none but an infinite personal consciousness is adequate to account for our wonderful nature—is there anything at variance with reason in concluding that such a Maker cares for the works of His hands, that He is mindful of man and visits him, like as a tender parent visits his children and provides for their daily wants, and delights to dwell with them, rejoices in their joy and sympathizes with their sorrows and over rules all things for their good?

4. If history proves that the human race have in all ages and among all nations and in all climes acknowledged a divinity although in a very imperfect manner, and have departed from Him in their hearts, but still have maintained a united cognition of Him after a manner! Is it to be wondered at, if the Father they have forsaken should yearn over their exile from Him, and night and day seek their return and tenderly care for them, when human fathers feel and act in their degree with the very same solicitude and affection?

5. In fine, if the human "CONSCIENCE" looks after our moral well-being, seeks to deter us from what is wrong and false and base and to encourage us in what is right and true and kind! Is it to be held as a mere fancy that the maker of that "CONSCIENCE" within us concerns Himself about our moral well-being and is tenderly seeking to deter us by this very "CONSCIENCE" from evil and its consequences, and to produce in us what is good and make us blessed and happy like Himself, and is infinitely interested in our individual welfare and showing us how to reach it, by building up a character in us of moral rectitude, and goodness, and nobleness, so that we may be qualified for a higher state of being hereafter? Surely there is nothing at variance with the dictates of sound reason then, in believing in the DIVINE PROVIDENCE, when all this makes it so consistent with reason and therefore the evidences that prove the being and benignity of God, which have been already adduced prove the reality of the PROVIDENCE of God and the efficacy of PRAYER to Him?

But if further proof be necessary to make the most skeptical believe in God's Providence there is nothing so convincing so conclusive so irresistible as PRAYER—just as the best proof for believing in the personality of any one is to fellowship with him—there is nothing like friendly intercourse for finding out what any one is—so is prayer to God, heartfelt intercourse

with the Father of our spirits is, the most powerful proof that I know of for those that don't know God to get acquainted with Him, for I can stake my life on this, that all real prayer is efficacious, when real. It is a wonderful thing. It can give us strength in weakness, joy in sorrow, health in sickness, avert every evil and meet every exigency. Prayer can do for us what nothing else can! It can break the galling fetters of sin! It can turn every curse into a blessing! It can turn the scales of fate more than the edge of the sword!

Prayer has arrested the wing of time, turned aside the scythe of death, and discharged heaven's frowning and darkest cloud in a shower of blessing!

Prayer changes impotence into omnipotence! It is the hand that strikes down satan our greatest adversary! It moves the hand that moves the universe and secures the resources of the infinite God! What battles has it not fought! What victories has it not won! What burdens has it not carried! What wounds has it not healed! What griefs has it not assuaged! What deliverances has it not wrought! What blessings of incalculable worth has it not secured! It is the wealth of poverty! the refuge of affliction! and the blessedness of heaven! Indeed there is nothing it cannot do and there is nothing it need want.

In short, Prayer is a privilege too exalted for our just comprehension and a power too vast for our right apprehension. It turns the evils of adversity into greater blessings than those of prosperity!

Socrates believed—and philosophy has revered him for his faith—that an invisible spirit swayed his thought. Napoleon believed—and poetry has discovered piety in the faith—that supernatural power intervened in his destiny. Shakespeare believed—and facts have proved it—that "there is a divinity in our ends rough hew them how we may."

Prayer is much more than a reflex influence on the mind of the suppliant—it is that, and it is very valuable—the mind lifted up in communion with the infinite Spirit—it is far more than that, it brings a real answer from the Hearer of Prayer, it brings the power of God to operate for good in a great many ways, which never would have been put into operation without it, and which eternity will alone be able to reveal!

Prayer is a subject miserably understood. It is ridiculed by some as superstition. Laughed at by others as weakness. Sneered at by some as fanaticism, and not half believed in by the most devout. It is a subject imperatively requiring deep, earnest and thorough examination and most deserving of it. I will try to state a few points, to elucidate the branch of evidence for the being and benignity of God, derived from Providence and prayer and answer objections, with all brevity.

(1.)—*Prayer is a law of nature*

It is as much a law of nature, as it is for the artist to paint from his own soul having regard to the higher law. Oh how he prays. How he *desires* to gain his end. That's prayer. All the aspirations of genius is prayer. They are the innermost essences of prayer. For the following reasons. (1) Because they have in them a *felt* deficiency, so has all true prayer before God, it feels what it wants.

(2) There is an intensity of desire to have that felt want met. So it is with all true prayer, it must have what it feels it wants.

(3) There is a lofty aim or purpose to be reached—to execute the work in hand perfectly. So is it with all true prayer; it is an exalted motive, as well as an intense desire and a deep-felt want.

The motive with the artist may be right, or wrong—that does not affect the question, because it is homage to this law—with the Christian the motive is everything—such as will be for the good of those his prayers are offered for—not anything selfish or sinful, but lofty in its aim. If we regard iniquity in our heart the Lord will not hear us. "Ye ask and have not because ye ask amiss—to consume it on your own lusts."

The law of prayer is the same law of nature as makes the child cry for bread when hungry—a deep-felt want, a desire to have that want supplied and taking the best means to secure it. Prayer is the voice of weak and afflicted humanity crying to its benevolent and omnipotent parent for relief. Is there anything weak or childish or superstitious in this? or in any law of nature? Prayer is as much a law of nature in the mind as breathing is a law of nature in the body. We cannot live without breathing, neither can we live without praying.

"Prayer is the Christian's vital breath,
The Christian's native air."

(2.)—*Prayer is a law of the kingdom of God.*

Prayer is based on the principle of cause and effect, on the connection between asking and receiving. "Hitherto you have asked nothing in my name," said infinite Wisdom and Love. "Ask and ye shall receive that your joy may be full or fulfilled." It can neither betray a weakness nor presumption nor superstition to obey this law which is appointed by the King of heaven. It proves a weakness, and an arrogance and what is worse than superstition—infatuation to disobey it.

(3.)—*Prayer is an unspeakable privilege.*

It invites us to hold audience with the Deity, which infinitely surpasses the most exalted intercourse with the greatest and best of the gifted and honored among men. It is not merely to ask and to receive what we can only obtain by asking and receiving by means of prayer. But it is to enjoy the fellowship of the most High, to drink of His Spirit, to participate in His favor, and to partake of the mind of God and be raised above the fretting cares, the grovelling pursuits, the anxious fears that grind us down and be lifted above them into the calm serenity of unshaken confidence in the wisdom and over-ruling Providence of our Father in heaven.

Therefore all objections to prayer are groundless.

The objections derived from the decrees of God, the unchangeableness of God, the fixed laws of nature, the supposed impossibility of miracles, and everything else. For this all comprehensive reason, prayer fulfils God's decrees: its efficacy is based on the immutability of God; it does not set

aside the fixed laws of nature; nor is it in materialism its efficacy lies; but in moral miracles its efficacy consists; and without interfering with the ordinary course of nature, prayer finds its evolutions in moral results, through the operation of spiritual laws, and yet subordinates all things or makes them subservient to its fulfilment, according to the subduing power of God.

Prayer and Providence are inseparably connected as cause and effect. For he that pours out his heart before God in secret, will be openly rewarded. To deny the efficacy of prayer is to prove that those who deny it have never known what real prayer is; and to disbelieve in the Providence of God is to prove the absence of spiritual vision. Is conscience disburdened of its load of guilt? Is the tumult of agitated passion hushed into tranquility? Is the gloom of fear exchanged for the radiancy of hope and joy? Are the snares of temptation felt to have been broken and the soul to exult in a new born freedom, as she escapes like a bird from the fowler? Are the suggestions of an unbelieving heart silenced and the force of conviction secretly repaired? Do the oracles of Scripture, on which we had long unsuccessfully pondered become at once clear and luminous; and is their application to our circumstances perceived as if they had been written for ourselves alone? In all these cases what can be more certain than that the Father of our spirit has visited our souls and made us recipients of a direct and special illumination and renovation so that we can no longer doubt of the reality of His Providence or the efficacy of prayer. This poor man cried and the Lord heard him and delivered him out of his distresses. The angel of the Lord encampeth about them that fear Him. O taste and see that the Lord is good, blessed are all they that put their trust in Him. Do we not discover the utmost minuteness of calculation often as to each incident which may concern our comfort! the greatest comprehensiveness of foresight respecting the remotest influence which bears upon our safety! the tenderest solicitude and readiness and promptitude to afford us help and succor, however momentary be the exigency, however sudden the emergency! Is he not about her bed and about our path, and in our habitation, and through all the stages of our life, so near us that were we even the single objects of His tender care, He could not manifest more convincingly His proximity and solicitude. Is it not to His watchful care over us in His Providence that we owe numberless coincidences on which, though apparently fortuitous, our whole career is practically suspended? Each circumstance is a link in a chain of causes and effects, which result in such astonishing combinations, by means of which numerous events that would have separately proved most perilous and disastrous to our interests, have been rendered subservient to our benefit and surrounded us with an impregnable defence.

Thus the malice of our bitterest foes, the perfidy of our most unfaithful friends, the pressure of our heaviest calamities, the frustration of our best conceived and concerted plans, and the very danger and disaster of our most humiliating misconceptions and infirmities have been by the wheels within wheels, the links within links made auxiliary to the attainment of what neither any prudence of ours could have compassed, nor any watch-

fulness on our part could have insured nor the highest faculties could have achieved—such is the relation and bearing of the Divine Providence which has watched over us from our childhood to the present moment, as it has been verified in every separate individual and much more than this could we only see it. But such knowledge is too wonderful for us to comprehend. It is too high and deep for any one to attain! And yet how ungrateful we have been to think so little of it!

There is a two-fold history of the world that may just be noticed in connection with the moral government of God. The one relates to time, the other to eternity. To the one belongs the records of great empires which in succession rose to maturity and then faded away and perished. To the other belongs a kingdom that shall not pass away but be everlasting and extend to all people and nations and tongues. In the one are the memorials of conflicts, revolutions and the shock of opposing states. In the other are seen the recovery of fallen spirits, the overthrow of satanic powers and the triumphs of the Redeemer—the Prince of Peace. The one of these histories is near to its termination; the other scarcely yet at its commencement.

Each has its striking epochs, its illustrious transactions, its critical conjunctures, its famous characters, its memorable scenes, its appropriate memorials.

In the secular, we read of great battles and where they were fought familiar to all readers of civil history, Cannæ, Marathon, Thermopylæ, Rome, Athens, Persepolis, Babylon. In the spiritual we read of spots signalized by greater and more illustrious battles and more lasting results such as the plains of Haran, the fields of Palestine, the solitudes of the Arabian Desert, the shores of the Red Sea, the mountains of Sinai, Horeb and Tabor, the desolated walls of Nazareth and of Jerusalem—the gardens of Olivet, Gethsemane and the hill of Calvary!

By the one we might be pointed with rapture to the researches of a Pythagoras, the instructions of a Confucius, or a Zoroaster, the genius of an Aristotle, the labors of an Archimedes, the glories of the intellect in a Bacon, a Newton, a Locke, and a Milton. By the other how by the advent of a Hebrew child born into our world all the wisdom of the ages all the glories of the divinity all the blessedness of heaven should not only be disclosed but produce the most astonishing results infinitely exceeding all that poets ever sung and holy prophets foretold and angels conceived and whose career on earth and its results shall form the theme of contemplation and wonder amidst the glories of a never ending existence—Jesus of Nazareth!—God manifested in the flesh! This brings us now to the crowning evidence for believing in the being and benignity of God.

THE SEVENTH PROOF DERIVED FROM EXPERIENCE.

This is the last of the evidences of the being and benignity of God named, and it is by far the most interesting and the strongest especially to the believer, who has been favored with the saving knowledge of Christ and has experienced the manifestation of God to his soul. The "Experimental evidence" not only proves that God IS, but it reveals WHAT HE IS; as a just God

and a Saviour to the believing mind. It makes the possessor of it more than a match for all the skeptics in the world. He may not be able to refute their arguments, to detect their sophistries or to overthrow their objections; but his consciousness of the love of God, and of the salvation of God, and the witness of the spirit of God within him, nothing can upset or destroy. The "Experimental evidence," deep down in the depths of his soul of the revealed *character* of God in Christ of his *eternal* life in Christ and of his *hope* of salvation through Christ, fills him with joy and peace in believing in God as the God of his salvation. He is firm as a rock here, because of the manifestation of God to his soul, through the saving knowledge of Jesus Christ our Lord, and all the cavils of infidels go for nothing.

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies
And bind the gospel to my heart."

Of many things is the saved man and woman conscious, and perfectly satisfied with. (1) *Of the essential divinity of Christ*, that Christ was more than a mere man, that he was perfect God and perfect man—the Revelation of God in the flesh. (2) *Of the mediatorship of Christ*, "He the just one having suffered in the room of us the unjust, that he might bring us unto God," by his revealing God to us through his Spirit, who works within u the works of God unto eternal life. (3) *Of his perfect safety in and through Christ*; and (4) of the *renewal of his nature into the image of Christ*, through faith in Him; as having become a new man in Christ Jesus, quite a different man to what he once was; and he feels under the most binding obligations to follow Christ in the 'regeneration,' till faith is lost in sight, and hope rises into full fruition, and mortality is swallowed up of life! And never so many things more is the "*Experimental evidence*" full of, that I have not time to write them and many of them cannot be written, but only experienced in the inner shrine of the spirit and in the deepest depths of the heart and in the soul's own sacred, secret consciousness, with ever growing increase, for the heart knoweth his own bitterness and a stranger intermedleth not with his joy! But all strengthening to the soul in the being and benignity of God to the exclusion of all doubts on the matter. There is such an overwhelming mass of evidence in the experimental proof to the being and infinite benignity of God as might fill volumes and yet not the half be told, so that I feel a confidence here that nothing can shake,and I only wish every one possessed the great "Experimental proof," for it is here in the subjective data and inner cognitions that Christianity brings all her strength and proves 'the doctrine all divine,' and to stand not in the wisdom of man, but in the power of God. It is within, that all its conflicts and conquests are; and it is but a small part of the "Experimental proof" that can be written with pen and ink, it is written on the fleshly tablets of the heart and comes out in the life and that only in part. But I have a duty to fulfil in undertaking this work and must do the best I can to unfold this last and best of all the proofs of the being and benignity of my God so as to benefit others for this grand "Experimenta

proof" is beyond question the ONE GREAT WANT OF THE AGE for securing its highest amelioration and its truest well-being and perfect happiness while other things are by no means to be discarded or overlooked. Its special province is this, to put everything in its right place and keep it there, to give us heavenly wisdom that we may adorn the doctrine of Christ our Saviour in all things—in business and in pleasure, in earnest labor and cheerful industry under the load of heavy toil, and vast responsibility; as well as in sweet refreshing rest and happy leisure; and in all the social amenities of life—we are to use this beautiful world as not abusing it, and try and do all we can to relieve the heavier loads, the deeper wants, the greater cares and troubles, of others; while we don't forget to explore in secret depths the tracks of sacred meditation, that we may try to impart to others the science and the elements of an imperishable happiness! Nor should we forget that this unwritten volume of secret history, which cannot be written in time out of the experimental proof, is traced among the annals and archives of eternity. Every event that affects our individual lives and in any wise affects the kingdom of Jesus passes (as the electric currents over land and sea) to those ever growing and celestial annals, for we are far better known in heaven, if we are in Christ, than we are known on earth, and by and by we will all pass away too and "Know even as we are known" for here we are all strangers and sojourners in a foreign land, and at a distance from our true home as all our fathers were before us, who are now looking down upon us, and know all about us and deeply interested in us to an extent we know nothing of.

1. THE DEITY OF CHRIST, requires some consideration, as being essential to the fulness of the "Experimental proof."

For if Christ were a mere man He could not save us and our faith in Him as our Saviour would be in vain. Everything contains only what is in it. A vessel has just in it what it contains or it is empty. Jesus Christ is the chosen vessel of God filled with the Divinity. The treasure was put in the earthen vessel that the excellency of the power might be of God and not of man for us to see God in Him and worship Him, to render our homage without any scruple arising out of His humanity which was hallowed and sanctified as its shrine and the temple of the Deity and inseparable from it in the glory of His divine personality. In Him dwelt all the fulness of the God-head bodily. Christ came to reveal God and make His glory known—the glory—of the combined beauty of all the divine perfections harmonized into a focal point and beaming through the opaque body of His humanity at times transcending the glory of a million suns.

Referring to His transfiguration on the Mount the Apostle John says: "The Word was made flesh and tabernacled among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1-14) And the Apostle Peter who also saw it and enraptured to an overpowering ecstacy referring to it says of the Master in vindication of the divine origin of Christianity: "We have not followed cunningly devised fables, when we made known unto you the power and coming (parousia—presence) of our Lord Jesus Christ, but were eye witnesses of His majesty, for He received from God the Father honor and glory, when

there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy Mount. (II Pet. i., 16.)

The utmost care has been bestowed to make the fact clear and incontrovertible that Jesus was Divine—not a semblance, not a partial embodiment, not a temporary manifestation, but a true, a full, complete and abiding manifestation of the essential Divinity—the very of God of the very God; so that if any fact was ever proven, this has been proven that all that God was Jesus is, that the Jehovah of the Old Testament is the Jesus of the New, that the Lord who sat in the throne of heaven and was worshipped by the radiant angels, the seraphim and the cherubim and all the hierarchies of heaven was the same Lord that shone on Mount Hermon, that was despised by the carnally-minded Jews, derided by the Gentiles, and suffered on the Cross of Calvary as the propitiator for our sins, that arose from the dead and ascended to heaven and now sits at the right hand of the Majesty on High until all His enemies be His footstool to prove He is Lord of all!

The evidence of this most important fact has every element of evidence in it that Bacon has so wonderfully brought together in his great doctrine of "Evidence" to prove, confirm and establish it, and a great deal more than he never thought about, so that the one grand solitary monument in the ages in its unique grandeur in its towering magnificence is the one fact of the glory of Christ in His *Divine Personality*—as the Revealer of God and the revealed Divinity in a nature like our own. Foretold by prophets hundreds and thousands of years, before He bowed His heavens and came down and appeared among men as the babe at Bethlehem and the Father of the everlasting age! Sung by poets in the most enrapturing strains of eloquence as "*Wonderful*" in all He should be and do and suffer; and the glory that should follow is a theme when they think of they break into rapture and talk of the honor of His majesty and the glory of His power and His renown with a brilliancy and sublimity that is truly of divine inspiration. They lay all nature under tribute to reveal His worth and to celebrate His praise. Christ is the one grand central figure in the Old Testament and the one grand central figure of the New. "To Him gave all the prophets witness," and of Him all the apostles and evangelists testified. The former dispensation, in all its temple service and gorgeous ritual, presented Him in bold relief as the victim of sacrifice and the great High Priest who should offer it, as the Lamb for sinners slain before the foundation of the world, and yet the scape goat of the wilderness who should bear away our sins into a land unknown! as a prophet of the Lord like unto Moses; as a priest forever like unto Melchizedek who was of a peculiar priesthood; and as a King whose dominion was to be co-extensive with creation and lasting as eternity. All the names and titles in the Old Testament in the Hebrew, that are exclusively appropriated to God Almighty bearing the insignia of uncreated being and infinite perfection, and divine prerogative, are all applied to Christ in the Greek, by the writers of the New Testament. And Christ Himself claims them as His own by assuming them and all the predictions in the prophets and in the Psalms

He applied as referring to Himself while His own birth and life and death and resurrection, His doctrine, His character, His spiritual kingdom find their exact fulfilment in the specific and glorious events themselves, so that no fact in all history is so fully established as the ESSENTIAL DIVINITY *of Jesus Christ*, OUR LORD.

At page 71 I remarked that, "God can only be known in Christ," and that I have proved this from my own experience; and that God cannot be known so satisfactorily in any other way but by Christ, who is "the Way, the Truth and the Life." Christ Himself has told us:—"No man can come unto the Father but by me." This implies two things, 1st. that Christ is essentially Divine, and by Knowing Him we know the Father; 2nd. that it is in virtue of His mediatorship, we poor sinful creatures are privileged and permitted to come to God the Father. Into all the depths of this great subject I cannot now go; however inviting and delightful and profound —proving that the science of theology infinitely surpasses all the sciences. "All other knowledge in her presence falls degraded and like folly shows."

For in this science—this knowledge, we pass from the finite to the infinite, from the creation to the Creator, from the human consciousness to the divine consciousness, which by the way is the fourth original fountain of knowledge and the greatest and best of all knowledge—the knowledge of God.

Now the method, God—the invisible essence of Deity—has taken to reveal Himself to our humanity is by forming a man like ourselves on purpose to enable us through our own nature to know the divine nature as full of tenderest benignity and loveliest humility—attributes cognizable in sweet and lovely external nature, in the works that God has made, in the flowers and the ministries of nature everywhere,—attributes which always adorn the most amiable and most estimable among men; and have their fullest and highest exhibition in Him who is "altogether lovely" and was full of loveliest condescension without making others feel it was exercised, being real; and therefore, although the very God incarnate, He mingled among men as one like themselves, which He really was—Behold Him at the festive board He provides good cheer, wine that could exhilarate but not inebriate, as a lesson to teach the marriage guests at Cana of the wine of His kingdom; and how He approved of the social amenities of human life and how He the uncreated glory of the universe had married our human nature that we might marry His divine nature. Behold Him when wearied and worn with His incessant labors of love resting at noon by the well of Jacob and entering into friendly conversation with the woman of Samaria, without her being able to see any resplendent beams of His infinite majesty, and giving her to drink of the water of life of which if any man drinks, he will never thirst after the polluted streams of earthly pleasures as he did before drinking of it, and hear how He invites the weary and heavy laden, without ostentation or unreality and says—"Come unto me all ye that are weary and heavy laden and I will give you rest." He gives the weary rest. He gives His beloved sleep to drown their earthly cares and bears them for them. And then what emphasis must we give to what follows: "Take my yoke upon you and learn of me"—submit to your

environment, and circumstances which we are so ready to think are beneath us and we above them; "And learn of me"—"learn of me;"—for I am meek and lowly in heart: and ye shall find rest to your souls. There is no lesson more needed in the age we live in. Its spirit is quite the opposite of the self-denying, the meek and lowly Jesus—an age full of self-will, independence, arrogance, pomposity and pride! I wonder what it is all for? Can't serve another or help another or cheer another; but assumes such airs and such nonsense, such self-conceit and suspiciousness and empty pride? Self-abnegation was the law of paradise, it was the law of Christ that He constantly illustrated—"who though He was 'rich' in all the uncreated glories and prerogatives of Deity, became poor,"—so poor, as to be dependent on the poor for his support, and had not where to lay His head, "that we through his poverty might be made rich"—in the "riches" that are "unsearchable" in value and can make us perfectly happy now, and infinitely rich hereafter. Where was ever such a sublime proof given of the costliest sacrifices and the noblest nature!—Is it not like a God?

Need we wonder that most men who have been distinguished for superior mental powers, although skeptics, have admired the loveliness of Christ's character and been enraptured with it! let us hope they admired more than merely intellectually? Some of their beautiful and wonderful sayings I will record presently for they are worth recording and preserving.

Strange it is however that those very attributes which adorn the Saviour's most lovely character should not draw every heart to Him for salvation and life eternal, and make Him the enrapturing object of their homage and worship and delight, since by these very attributes He is proven without the shadow of a doubt to be all He claimed to be the essential Divinity enshrined in our poor, frail, suffering humanity to enrich, strengthen, beautify and glorify it!

Some of the testimonies of skeptics respecting Jesus Christ.

1. SPINOZA, who was a Jew by birth, and a pantheist by religion, says, "He is the best and truest symbol of heavenly wisdom, or of ideal perfection." This is the loftiest eulogy that could be uttered coming from one who was a Jew by birth and education.

2. VOLTAIRE, who only ridiculed Religion and continually sneered at it, was "overawed by the life and character of Jesus Christ." I refer the reader to his Philosophical Dictionary in proof of this which can be perused at leisure.

3. NAPOLEON I., who often said wonderful things, says, "I know men and Jesus Christ is not a man,"—meaning He was supernatural and divine.

4. STRAUSS, one of the greatest infidels of Germany whose entire life was spent in trying to prove that Christianity was only a system of mythology without anything of the supernatural in it speaks of Jesus Christ, the founder of Christianity, thus: "The highest object we can possibly imagine with respect to religion, the Being without whose presence in the mind perfect piety is impossible." This is a remark that shows he perfectly understood the theory of Christianity for without Christ's indwelling spirit

within us we are none of His. But to reconcile perfect piety with mythology is an impossibility and proves the futility of his prolonged effort to do it.

5. JOHN STUART MILL, one of the leading sceptics in London, England, some years ago, and one of the members of the British Parliament for Westminster states it as his conviction that the conception of the life and character of Jesus Christ was above all human invention and consequently of supernatural origin. It is strange to find so much contradiction in the views of sceptics. Read this, "Whatever else may be taken away from us by rational criticism, Christ is still left, a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the Gospel is, not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. The tradition of His followers suffices to insert any number of marvels, and may have inserted all the miracles which He is reputed to have wrought. But who among His disciples or among his proselytes was capable of inventing the sayings ascribed to Him, or of imagining the life and character revealed in the Gospels. Certainly not the fishermen of Galilee, as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort, still less the early Christian writers in whom nothing is more evident, than that the good which was in them was all derived, as they always professed it was derived from the higher source." John Stuart Mill is greatly prized and continually quoted by free-thinkers, but they never quote this passage, for it goes to prove the impossibility of Jesus Christ to be of human invention how then can His life and character be accounted for?

6. LECKY, the historian of Rationalism and himself one of the free-thinkers as they are called says: "It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions, has not only been the highest pattern of virtue, but the highest incentive to its practice and has exercised so deep an influence that it may be truly said the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions and philosophies and all the exhortations of moralists."

7. Rousseau, the famous French infidel said while living "Can it be possible that the personage whose history the Gospel contains should be a mere man? What sublimity in His maxims! What profound wisdom in His discoveries! If the life and death of Socrates are those of the sage, the life and death of Jesus are those of God."

8. Fichte, the noblest representative of recent Pantheistic speculation in Germany, makes Jesus Christ the propounder of his philosophy, and bears the highest testimony to His superior excellency.

Goethe, the greatest genius of Germany says: "Christ is the divine man—the Holy One."

9. Byron, the gifted, the eloquent poet, has left this record behind him, "If ever man was God, or God man, Jesus Christ was both."

10. Theodore Parker, the impassioned and brilliant Unitarian preacher, while rejecting miracles and utterly denying the supernatural—thus reducing Christ to the condition of a man, with no powers, but such as belonged to his own human nature, yet wrote as follows:

"Jesus there is no dearer name than thine
Which time has blazoned on his magic scroll;
No wreaths, no garlands, ever did entwine,
So fair a temple of so vast a soul.

There every virtue set his triumph seal,
Wisdom conjoined with strength and radiant grace
In a sweet copy heaven to reveal,
And stamp perfection on a mortal face.

Once, on the earth, wert Thou before mine eyes
That did not half Thy beauteous brightness see,
E'en as the emmit does not read the skies
Nor our weak orbs look through immensity.
Once on earth wert Thou a living shrine
Wherein conjoining dwelt the God, the Lovely the Divine!'

It would be easy to multiply similar testimonies given by free thinkers in all ages of the world and they are on the increase in our age. These testimonies coming from such great men deserve,

A FEW REMARKS.

THE ABOVE TESTIMONIES

Are self-condemning, Christ exalting, and *point a moral.*—"*Self-condemning,*" for if Christ was so admired by them why did they not acknowledge Him and believe in Him and renounce their skepticism? The position these men took was a false one. For, if Christ was so lovely in his character, so perfect in his manners, so profound in his wisdom, he must have been more than man, which many of them affirm. And He himself claimed to be divine, and he suffered on the cross for the claim he put forth because one ground of his condemnation was that "He called God his own father making Himself equal with God." (John v. 18). How then can these men justify themselves? On the pretext that he was either an imposter or a fanatic? But they did not say he was either; therefore the only alternative is that he was what he professed to be—God! "I and my Father are one."—"*Christ exalting,*" because as they belong to the Master-spirits of mankind,—men of the most exalted order of intellect, they are intellectually on our side acknowledging against themselves that Christ was so exalted in his character and life above all, therefore Christianity in its founder has compelled its very enemies to exalt what in their falseness they repudiated and showed a weakness thereby notwithstanding all their power and strength of intellect,—and it "*points a moral,*" viz: that head-knowledge is not heart-experience; and that there is something far greater and better in man than "mere intellect"—the devil has plenty

of intellect, all bad men are made worse by great intellect. The moral excellencies of the heart in man are infinitely better than greatness of intellect. When will men learn this? God has stamped his deepest reprobation upon the idolatrous worship of intellect as a divinity. There is far more to admire in a sweet, innocent, lovely babe than in the profoundest philosopher who is all intellect and without a sincere heart in him! Is not such a cynic? and often a surly, snarling misanthrope?—a hater of good men and of God? When will this worship of intellect cease? Never is Christ extolled in the Word of God for his intellect! Never are any of the saints extolled for their intellect! The greatest instances of intellect in the Bible are Balaam the false prophet and Solomon the erring king! All the graces of the Spirit belong to the heart. All the good in man and woman flows from the same fountain—and it is much much more in the power of woman than man to elevate the race through the heart that God has given her under the sanctifying power of divine love purifying and ennobling it. All the angels in Heaven are portrayed by their possession of holy love; and all the apostate angels by their want of holy love.

Now it is just here, the amelioration of human society is to take its rise, and the happiness of the human family is to be attained—in the moral renovation of the heart—in the true, the tender the pure, the refining, the elevating feelings of the heart—it is here, the love of God in Christ comes to remedy all that is false and cruel and base and grovelling. The gospel is glad tidings of love—love that is infinite and divine! Professor Tindall is right when he says—"The problem of problems is the satisfaction of the religious emotions." Christ has come to give us its solution because God sent him. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."

"For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." This is the gospel in brief.

It comes in the form of a testimony of love—the testimony of God concerning his son based on facts that are incontrovertable. It addresses itself to our credence. For there is no other way for testimony to be dealt with but through credence or faith. Anything more would make salvation to be of works or of merit. Anything less would not meet the case. Therefore it is by believing in the love of God in the gift of His only begotten son that we can only get 'eternal life.' Faith worketh by love and purifieth the heart. It is to them that believe that the arm of the Lord is revealed, which is Christ as God. "The Gospel is the power of God unto salvation to every one that believeth," for it puts the believer in possession of Christ, and through the revelations of faith the believer sees God in Christ, and is delivered from the wrath to come upon unbelievers and delivered from the power, the love and practise of sin as well as its awful consequences. "Therefore being justified by faith we have peace with God,"—are reconciled to him, "through our Lord Jesus Christ and have access into this grace,"—the free loving favor of God which is his grace—his infinite compassion, "and rejoice in the hope of the glory of God"—in the sure prospect of heavenly glory, "and not only so but we glory in tribula

tions also because tribulation worketh patience and patience experience and experience hope and hope maketh not ashamed,"—will not be disappointed, "because the love of God is shed abroad in our hearts by the holy Spirit which is given unto us." Romans V. 1—5.

Hence what we contend for is not an intellectual but a spiritual apprehension of the glory of God in Christ, which comes through faith in Christ as dying for our sins, accompanied with a deep sense of our need of Him as sinners before God and producing moral renovation in the soul in likeness to Christ by loving obedience to God—as revealed in Christ. Where this is experienced all the fruits of the holy Spirit will be found, and nothing else can be a substitue for it.

The morality without the Gospel may suffice for a genteel respectable sort of life, but it can never meet the spiritual demands of God's holy law, nor atone for personal transgressions of it, nor bring true solid peace into the mind, nor loving fellowship with God nor into the inheritance of the saints in light.

"Talk they of morals, 'O! thou bleeding love
The grand morality is love of Thee.'"

It was this which made the early Christians what they were—the constraint of Jesus' love—and nothing can bring back primitive Christianity but its holy flame rekindled in the church by the living fire of the holy Spirit. Where it is found there will be found self-denial for Christ, a pure life and unreserved consecration to God, and soul-saving power. To possess it is to be all that we require to be and to be without is not only the greatest calamity but the deepest crime! How blessed, O God is the man whom Thou choosest and causest to approach unto Thee from whom *Thou takest* not away Thy Holy Spirit but to whom Thou impartest the joy of Thy salvation! He has never need of tearful eyes nor of a sad countenance. His losses are gains, his crosses are crowns His Father in heaven cares for him and manages his affairs, death is his friend and heaven his home. "If a man love Me he will keep My words and My Father will love him and We will come and make our abode with him and manifest Ourselves to him."

"This is life eternal to know Thee the only true God and Jesus Christ whom Thou hast sent."

Thus have I endeavored to demonstrate the "BEING AND BENIGNITY OF GOD," from the seven proofs adduced,—1. CAUSATION, which is a logical necessity in the laws of reasoning that inevitably conducts us to a great first cause. 2. DESIGN IN NATURE, which proves when rightly interpreted by the higher reading a most glorious issue worthy of such an infinite Being. 3. THE HUMAN CONSCIOUSNESS, on the principle, every effect must have an adequate cause, there must be an infinite intelligence residing in an infinite personal consciousness as the author of the human consciousness, or it is without any adequate cause. 4. UNIVERSAL HISTORY, carrying in it a universal cognition which has the force of a universal truth. 5. CONSCIENCE, being our inner criterion of right and wrong, testifies as a law of our nature to the existence of a lawgiver from whom it

has originated. 6. PROVIDENCE and PRAYER, being clearly deducible from the preceding proofs already advanced, lend a further additional confirmation in themselves of the being and benignity of God and explain the relationship existing between the moral governor of the universe and us His rational and responsible creatures. 7. And lastly, HUMAN EXPERIENCE, completes and crowns the whole argument in the heart of every true Christian and makes the evidence complete as any mathematical problem ever was demonstrated with irresistible force ;—

To dispute the Being and Benignity of God, or disbelieve that there is One All-perfect Supreme Power is unreasonable, since He is proved to be from everlasting to everlasting God, and the Creator of all things, since "in Him we live and move and have our conscious being," since to Him, the whole human race, in all ages, and in all languages, and in all climes, has instinctively cried "Abba," although very imperfectly, and also since the moral sense is God's vice-regent in the soul of man ; and since from the supernatural revelation of God given in His only Son,—Jesus Christ, our Lord,—we perceive His glory and are enabled to *articulate* the endearing "Abba," with intelligence, and with a heart of true filial adoration and supremest love and grateful praise ; "for of Him and through Him and to Him are all things ; to whom be glory for ever Amen."

"We praise Thee, O God : we acknowledge Thee to be the Lord. All the earth doth worship Thee ! the Father everlasting. To Thee all angels cry aloud : the heavens and all the powers therein. To Thee the Cherubim and Seraphim ; continually do cry, Holy, Holy, Lord God of Sabbaoth : heaven and earth are full of the majesty : of Thy glory. The glorious company of the apostles : praise Thee. The goodly fellowship of the prophets : praise Thee. The holy Church throughout all the world doth acknowledge Thee ; Thou art the Father : of an infinite majesty ; Christ is Thine honorable, true : and only Son ; also the Holy Spirit : is the Comforter "—of Thy people ! To Thee, O God, the Triune God, the only true God, the only wise God our Saviour be glory and majesty, dominion and power both now and ever. Amen."

In the next section I am going to have an animated conversation with Mr. Frederick about a very important matter which I hope will be interesting and instructive especially to my dear young readers—about the Bible.

SECTION IV.—A NEW VIEW OF THE BIBLE.

Presented in a conversation resumed between the assumed Agnostic—Mr. Frederick and the writer.

"The Bible I must tell you," says Mr. Frederick, "has always been a puzzle to me. I have never been able to comprehend its structure, its scope and design. It is certainly very interesting in some parts. Its historical sketches about the babe among the bulrushes found by Pharoah's

daughter in the river Nile, who afterwards distinguished himself as the liberator and leader and legislator of the Israelites in the wilderness and as a fine historian, writing in such pure Hebrew; and all about Joseph and his brethren whom they sold through envy to the Israelites, and who afterwards rose through the nobleness of his character to sit on the throne of Egypt, and acted as a wise governor in providing beforehand corn for the nation against the seven years of famine; and all about the old patriarchs—the stories it gives us are certainly very interesting and well put. I like too the glorious rhythm of the old Hebrew poetry—the grandeur and sublimity of Isaiah, the sweetness of the odes of David, the vigorous style of Paul, the tenderness of John, the bold earnestness of Peter and the practicalness of James and above all the wonderful character and noble life and tragic death of the great hero of the Book—Jesus of Nazareth—and all its contents, for such an old book—the oldest in existence—I must say it has often stirred my soul to its very depths; but what it was ever written for, or why some make such an "ado" over the old Bible I could never comprehend for it appears to me without any given design at all!"

"I don't wonder, Mr. Frederick, that you have experienced difficulty in getting at *the one great design* contemplated in the Bible from beginning to end, for I have had great difficulty on this subject myself. And the different theories given about it rather increase the difficulty instead of removing it. The same thing viewed from different standpoints does not often reach the same results or come to one and the same end. Although when the right *rationale* is discovered—the true principle on which it is based is clearly apprehended, then view it as you may from any point, the same thing is seen always, only under different aspects which makes it all the more interesting and important and valuable, as then its detail is comprehended under the same principle. When you get at any time into a lighthouse in the ocean and look into all the concave mirrors in the lighthouse reflecting the light on all the angles and objects outside on the ocean how valuable for saving the ships, but how queer your own face looks! You will laugh when you look into these funny looking glasses, you would not believe that it was you but some one else that you never saw before and never knew. But you know that it is your own personal identity and not another's. Well when we get the right key to unlock the treasures of the rich treasury it will enable us to see all the angles of human life and all the dangers in the ocean of life and how the shipwrecks happen. Yes and far more delightful and exalting views besides!"

"O my dear Frederick how I have been enraptured by the lovely views that many have taken and given of the great Bible mirror. As when Robert Pollock in his Course of Time calls it "the star of eternity"—how sweetly suggestive! Or when Dr. James Hamilton of London, of loveliest memory compares it to nature in its hills and dales and streams and lakes and landscapes always interesting us by its freshness and novelty arresting the attention sometimes by its sublime and towering grandeur among the everlasting hills sometimes by its sweetness and loveliness at the early dawn the glorious sun streak by streak shoots up its golden beams until all—the whole horizon is flooded with its splendor. You know His inimitable way of

describing nature with the hand of a master! You perceive what I am at? Mr. Frederick! I am drawing your attention to its structure—its wonderfully varied character and records that have so much puzzled you as revealing its myriads of mirrors, and the Bible reveals its *glory* where you and I once found only difficulty, confusion, and mystery, for all is harmony and simplicity! It infinitely excels Charles Dickens in his graphic descriptions, and Shakespeare who surpasses every word-painter among men."

I would compare the Bible to a precious sparkling costly diamond, which looks charming from every point of view. The diamond has this great peculiarity connected with it that it sparkles all the more it is broken into pieces and is therefore indestructible. So is the Bible broken up into never so many texts—for originally it was not so divided into chapters and texts—the translators did this to make it handy for reference it came in masses of solid diamonds and how it sparkles in all these particles of it, each text being a precious stone in the eyes of him that hath it and esteems it precious, whithersoever it turneth it prospereth, and diffuses its radiance and beauty, the single texts have prospered in the thing designed by them, how many a dark mind they have enlightened with the light of life eternal! how many a sorrowful downcast spirit they have revived and comforted with the joy of salvation! how many a poor broken-down traveller in their weary journey in life, overtaken by misfortune and ruin and desolation, they have enriched with the pearl of great price, healed the heart wounds of adversity and set them in the pathway of happiness and acted the part the good samaritan acted towards the man that went down from Jerusalem to Jericho, and fell among robbers who stript him of his raiment, and wounded him and left him half dead and who was passed by, by the Levite, and shunned by the priest, both taking the opposite side of the road, like the unfeeling selfish miserable Christians of our day who profess so much and do so little in a right spirit towards the poor unfortunates the world is filled with! Such are just brought into the position that fits them to look away from man to God—to go to His Word and are guided to the text that just suits them and it acts the part of the good Samaritan who bound up that poor ill-used man's wounds, pouring in oil to heal the wounds, and wine to make his heart glad and set him on his own beast and walked himself on foot, and brought him to an inn and took care of him and paid all his expenses. This the Book of God has so often done, just because it has God's heart of infinite compassion in it towards the poor and needy and him that hath no helper just like the good Samaritan who had compassion on the man robbed, wounded and found half dead on his journey.

The Bible is given as a lamp to our feet and a light to our path in our journey through life. You observe here, Mr. Frederick, the *double metaphor*, drawn from the case of the Oriental traveller who had a lantern in his hand and a light on his breast, the lantern in the hand would mislead in a long journey, without roads and railways, without the light shining along his path from his breast. It is the darkness which makes the lamp and the lantern so welcome. And it is the darkness of misery in the sick-

room and in the house of mourning in which the light from the divine Word shines with its heavenliness—as a light from Heaven for so it is."

"A glory gilds the sacred page Majestic, like the sun
It gives a light to every age It gives but borrows none."

The Specialty of Scripture.

Before I go into the exposition of my subject and show you dear Frederick how its unique design becomes fulfilled in the most simple manner possible, I want to impress your mind with a sense of the *excellence* of Scripture because of the special province it deals with and the greatness of it.

It does not undertake to teach us science, nor business, nor art. These belong to the other books God has already written and we must go to them—the books of nature without and of the human consciousness within—exereising our reason, etc.

The province of scripture is to teach the *ethics of human life.* It teaches human duty and how to fulfil it. It points the way to human well-being and true happiness. It unfolds our highest interests in both worlds and informs us how as moral responsible free agents how to secure them.

A moment's reflection on the magnitude of this *sacred* province will convince you that none is competent to write such a book and legislate respecting our moral and spiritual relationships with infallibility and accuracy but the author of our being—the fountain of law, the source of all blessing and the sum of all excellence. Because the *ethics of human life* none but the author of life is capable of comprehending and our moral relationships none but Him in whom they centre can legislate upon, no voice but His can bind us, under obligation to fulfil the duties resulting from them, therefore the one grand excellence of Scripture is this, that in it is "*The Word of God.*"

"Well" says Frederick, "I shall be glad to have the vexed and difficult question of the Inspiration of the Sciptures cleared up and settled!"

"That will come as an inference from the contents of the Scriptures and the direct way to see the whole structure and design of the record will be to take the following proposition and work out the problem thus,

Given: The Scriptures of the Old and New Testaments.

Required: To find and prove the 'Word of God' is in them.

Now the 'Word of God,' I require to produce is, what has been spoken by God as the Word of God and not by man?"

"Yes, if you do that you will find what is required." "Well to my mind the structure of the Scriptures looks like this. It consists of two elements—a divine element and a human element. The divine element contains the 'Word of God,' the human element the 'word of man.' I don't say this mark to lessen the value of the Scriptures, but to reach the structure." "Will you show me the structure then?" "Yes. All that God the Lord from heaven has spoken I would call

THE 'BIBLE-PROPER.'

All the rest I would call

THE 'BIBLE NON-PROPER.'

I don't mean *improper*—but the 'Bible non-proper' to distinguish it from the 'Bible-proper.' Would you enable me to understand the difference and how to apply the test? For I can't very well see how I am to distinguish them without first knowing what is Divinely inspired and what is not. "Never mind the subject of Inspiration at all just now, it will come afterwards. Let us look at the contents, the *structure* first.

The Structure of the Bible.

If you visited a fine temple St. Paul's in London England, or the Westminster Abbey or St. Peter's at Rome, you would examine the structure first and then enquire about the architects afterwards.

The Bible is the temple of truth and in that temple you will find as you look into it a *promise* and a *command*. And these two things constitute the 'Bible-proper.' The glorious *promise* of a Saviour and the divine *command* to obey Him—the first was proclaimed among the bowers of Eden by the Lord God from heaven after the fall of man. The second was proclaimed from Mount Sinai when the Lord God in terrible majesty proclaimed the Moral Law. These two things are the entire 'Word of God.' They are *his* "Word" for they were spoken by Him and their internal evidence proves it. All that is added in the 'Bible-proper' is only a further development of them and all spoken or authorized by God himself the Lord God from heaven. The 'Bible-proper' therefore is of verbal inspiration in the strictest sense of the term and cannot possibly be otherwise as I stated at the commencement, for none but God could give the *promise* and none but God could prescribe the *law*. The *promise* is couched in these ever memorable words of God (Gen. iii. 15), "The seed of the woman (that is Christ) shall bruise thy head (that is Satan's) and thou shalt bruise his heel." It was addressed to the adversary and fell upon him as a malediction—foretelling his doom; but it came as a benediction to lost and ruined man! It was the *first oracle of mercy* spoken by God from heaven and it includes every other as the glorious gospel of the blessed God.

The language is enigmatical or metaphorical and is remarkably expressive. By "the seed of the woman" is meant as I have already said Jesus Christ the Saviour of sinners. He is the promised "seed." So much was this accredited that every woman, even Eve herself, when she gave birth to Cain, her first-born, hoped it was Him, and every Hebrew mother thought the same until the virgin mother had its fulfillment. The Jews till this day believe the promised "seed" is yet to come, and nothing has tended so much as this expectation to keep the Jewish nation, although scattered abroad, intact and united.

OF THE ILLUSTRIOUS PERSONAGE HERE PREDICTED.

"In the great promise of the Saviour of the world (Gen. iii., 15), you will observe, dear Frederick, the words employed to designate Him, he is

called '*the seed* (*or the offspring*) *of the woman*,'—not 'of man,' but 'of woman,'—the greatest honor ever conferred upon woman,—lovely woman! although she was first in the transgression, the honor conferred proves the tenderness of the divine mercy towards her, notwithstanding her great transgression, and how 'mercy rejoices over judgment,' and how by the very instrument Satan sought to ruin the human race, God designs in his love to bring salvation to it.

This great promise I need not tell you had its fulfilment in "*Mary the virgin*," as we are informed in the gospels of the New Testament with its interesting particulars (Mat. i., 18-25. Luke i., 26-38), and Paul adverting to it in Galatians (iii., 19) makes use of the very expression here used and says, "The law was added because of transgressions till "*the seed*" should come to whom the promise was made." And further on (ch. iv., 4) he states: "But when the fulness of the time came, God sent forth his son, born of a woman born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons."

This is a *deep and sacred mystery*—the birth of Jesus Christ our Lord, which should be regarded with great reverence. There is a peculiarity connected with it that distinguishes it from all other births among men. He was "born of a woman" and yet "the sent of God" as "his only begotten son," "through the power of the holy Spirit," while He himself as the second person of the God-head did not abhor the virgin's woman, so that the Saviour as God was not passive in the formation, but voluntarily became man "for *He took not* on Him the nature of angels, but the nature of man," when he *became* "bone of our bone and flesh of our flesh," that he might "succor" and "save" us,—as one united to the race in virtue of his humanity, and yet distinct from it, in virtue of his divinity; hence the name of "Emmanuel" given to him—God with us, God in our nature, as having come to save us, which the parallel name "Jesus" given to Him implies—the first part of which (Je or Jah) meaning "God," and the latter part an abbreviation of Shua or Joshua meaning Saviour, taken together denominates Him as God our Saviour. "Thou shalt call his name Jesus," said the angel to Joseph who was taken into council in the great matter, "for he shall save his people from their sins." (Luke i., 31. Mat. i., 21.)

I know how skeptics jeer over this sacred and hallowed mystery, and how they cavil over the genalogies given and utter horrid blasphemies, but this is only a fulfilment of the first part of the ancient prediction in Gen. iii., 15—"I will put enmity between thy seed"—the devil's seed or offspring "and her seed or offspring" and therefore it is just what we may expect. A greater fact than this illustrious birth never came into existence in the annals of the world or of the universe; and a fuller confirmation of no fact was ever given which I am prepared to prove, and therefore believe it and rejoice in it."

THE ENIGMA EXPLAINED.

The great fact contained in the promise is the one grand achievement of the Saviour's life—the conquest of "him who had the power of death."

The promise makes little allusion to the event of his illustrious birth, it points us to the glorious victory of his marvellous life.

Now,although no record of his birth had ever been written, although an impenetrable darkness had covered his ancestral home in the inn at Bethlehem, where he was refused admittance, which history informs us was his ancestral home—because it was the home where David was born, and where Boaz married Ruth ; although the place of his birth were disputed like that of Homer, and his parentage disputed like that of Shakespeare, still the grandeur of his character and the might of his achievements could never have been blotted out from the memory of mankind ; for he is the admired of believers in all ages of the world, and the admired of unbelievers, who claim to be judges of true greatness ; and if any one should dispute the fact whether the marvel of all mankind, the *beau-ideal* of the race—Jesus of Nazareth—ever lived, he would only expose his deplorable ignorance of all history, ecclesiastical and civil, in the Augustan era, and all through the ages, for the Christ of history is so interwoven with all history as its *living spirit*, that his birth and life and death cannot be denied !

In language that at first looks obscure and enigmatical the promise is given—" *The seed of the woman shall bruise thy head and thou shalt bruise his heel.*" But the revealing light of time enables men to perceive that no words could have been more fitly spoken. In these few monosyllables are found the 'Golden Legend' of all ages. Traces of it are found in all lands,in all languages. It is the fount of inspiration among the poets of the west, in Homer and Virgil, and of the philosophers and poets of the east, among the Magi. In this promise we see the star of Bethlehem shining over a drooping, despairing world, kindling hope and joy, bringing the dawn of a glorious day. These few monosyllables, dear Frederick, spoken by the Lord God from heaven,unlock the treasures of an infinite wisdom and love. They contain the germ of '*the tree of life*' from which our first parents were thrust away through their guilty alienation from the God of love and of supremest excellence ; and we too have all forfeited the tree of life through our own heinous transgressions. But the promise brings back the tree of life with its golden boughs,and under its delightful shade the weary find rest and are sheltered from the noon-day heat of the divine displeasure, and find sweet refreshment under all the sorrows of life and protection from the roaring lion of hell seeking to devour them,and partaking of its ambrosial fruit as the plant of Jehovah's right hand planting we enter into a new life and being, and are made gainers instead of becoming losers by the fall. But the key to open the hidden meaning of this exceeding great and precious promise is to be found in what preceded—a greater fall than the fall of man—the fall of the angels in heaven ! This is quite overlooked by nearly all, and the result is that they read the words and wonder ! or are amused and smile and lose an infinite joy. For it leads them through their ignorance and stupidity to form wrong views of the character of God and his loving interest in man and the true conditions of the case.

The malediction fell on the arch fiend who was the first rebel in God's holy universe and the ring-leader of rebellion against God. He forsook his service and dragged legions of holy angels with him. He has just

come into the bowers of Eden and spread his foul influence there and ruined mankind. Oh the woe ! the woe ! the woe ! God the Lord comes to avenge himself upon the great adversary and in words of wondrous import he denounces his doom, while they promise an infinite boon to man by raising up one who would be his destruction and man's salvation.

In the serpent, Satan had concealed himself, the doom therefore falls upon the serpent. In the head of the serpent is the deadly sting, by crushing his head the sting is destroyed. The victor is to endure the bruising of his heel. During all Christ s life time Satan sought to supplant him—been always at his heels, till at length he succeeded in securing his crucifixion and his '*heel*' was then sadly bruised while nailed to the accursed tree. The injury Christ received was partial like the bruising of the heel, but the conquest he obtained was complete. For "through death" he destroyed him who had the power of death, that is the devil." So that he could not destroy any more worlds, or gain the final victory over man. Having spoiled principalities and powers he made a show of them openly. Great indeed were the sufferings he bore, unspeakable the anguish he endured, but their duration was short and their effects upon his body, like the scars of the soldier in the field of battle, are to his honor, while the adversary is foiled, disgraced and in effect destroyed. Christ then took the prey from the mighty one and delivered the lawful captive. His chosen ones were made secure of eternal salvation. For by his death on the cross Christ extracted the sting of death, which is sin. As then he made a perfect *atonement* for sin. He not only sealed his testimony with his blood as ever any martyr did, but his testimony was only preparatory to his death—the completion of the prediction of Daniel—"to finish transgression"—check its progress, "make an end of sin offering, make reconciliation for iniquity and bring in an everlasting righteousness." His death was the culminating point of his life, the consummation of the holy purpose of God, to stamp sin with his infinite abhorrence, so that the moral influence of the cross spreads its salutary health among all the realms in God's moral universe and purchased redemption for his elect—all who should believe in Christ to the saving of their souls. The atonement was for the whole world commensurate with the race, for without this not one sinner could be saved. His propitiatory sacrifice had in it an infinite efficacy and therefore on the ground of it all are welcomed to receive eternal life through faith in the propitiatory sacrifice which reveals the infinite love of God to all mankind, "For God so loved the world"—the world of mankind, that *whosoever* believeth in him should not perish, but have eternal life,—*the every believing one* is certain of eternal salvation. But the belief is not a mere assent of the understanding, but the full consent of the heart, not "I once believed," but always believing, perceiving our need of his atonement, under a deep sense of our guilt, understanding the doctrine of his substitutionary death, its divine intention, and knowing the love it reveals as a love that passeth knowledge and so finding eternal life welling up within us.

I know, dear Frederick, the doctrine of the cross is an humbling doctrine—a pride-killing doctrine and a sin-killing doctrine. Much has it been perverted and sadly abused. Ever since the days of Coleridge—the

gifted Coleridge—you remember his enchanting poem, "The Ancient Mariner?" "O, yes, I remember it well. Poor Coleridge with his opium smoking." "I fear his opium smoking impaired his understanding in his opposing the true doctrine of the vicarious death of Christ. Many drank in the poison he distilled, and departure from this vital soul-saving truth has broken the symmetry and completeness of the Christian system, for it is the golden thread that runs through the whole web of divine revelation—from this first oracle of mercy to the end of the book which discloses to our view the glorified saints before the throne as having "washed their robes and made them white in the blood of the lamb."

To understand this one point correctly is to understand the whole Bible—the "bruising of the serpent's head and it bruising his heel."

"Well," replies Frederick, "I did not look at the Bible at all in this light before. It opens up the whole volume under a revealing light to my mind, and I should like to hear more about the structure and design and unity of the Bible." "It will give me pleasure to do so. And before we leave this oracle of mercy in Eden spoken by the Lord God, let me just add that wherever it is further developed by the Old Testament prophets who could not of themselves develop it, God is found speaking through them to his people in these far distant ages and to us also. He revealed it to Abraham and gave him to understand that it was by faith or trust or confidence in God to fulfil his promises in "the seed" that he was to be saved. And all the particulars and prophetic visions respecting Christ's kingdom, as well as his sufferings and the glory to follow, are of course included in this first view of the "Bible proper" relating to the coming Saviour. Then of course in the New Testament when Christ appears on the stage of his public ministry, it has the fulfilment of the promise completed when "God who in sundry times and in divers manners spake in time past unto the fathers or patriarchs by the prophets hath in these last days spoken unto us by his son," who "spake as never man spake." And the conception of such a personage, as John Stuart Mills has said in his testimony I quoted, could never have entered into the minds of his apostles or the evangelists, therefore it accords with such a promise spoken by God as "*his Word*" uttered in the garden of Eden thousands of years B. C., exactly fulfilled by Christ the "*Word of God*" by all he said and suffered and achieved.

SECOND PART OF THE 'BIBLE-PROPER.'

"But the 'BIBLE-PROPER' I have said contains also 'THE WORD OF GOD,' spoken by God himself, not only as a PROMISE but a COMMAND. And if in the former God comes to us as a tender loving father, not willing that any of us should perish, by providing for us a Saviour in his only begotten and well beloved son. In the latter God comes to us as the Sovereign Ruler, and issues his law at Mount Sinai in the ten commandments, and in the judicial and ceremonial law to his ancient people, for their observance; which judicial and ceremonial law is simply a *prefiguration* of the promise about Christ already considered, which law was certainly of divine institution and the Jews who observe it to this day regard it as such.

But I wish to confine your attention, Frederick, to THE MORAL LAW.

All the words of this law were spoken by God at Mount Sinai. (Ex.xx.) No one will dispute this. It is such as no one but God the Lord could ever have conceived. And none but an all-perfect being could ever prescribe, because it challenges and requires our supreme love to Him, which none could claim but a being of infinite excellence as the Supreme Being; while it prescribes a love, co-ordinate with the love we cherish towards ourselves, towards others. Christ was the great expounder of the MORAL LAW when on earth. He cleared it of the false interpretations of the Jewish Rabbis, and the false conceptions of the Jewish people, who sadly perverted God's holy law and gave a poor representation as a nation of the high-toned morality which the old Judaism imperatively required, for instead of being a light to the surrounding nations and the glory of the God of Israel, they were rather the opposite giving a dark repulsive representation of the only true religion on earth. That religion was not to blame, for any defects, but its representatives. Just as Christianity in its glory is obscured and obstructed by us, its poor representatives.

So original is the DECALOGUE that none but a God of infinite love could have originated it. For love is the fulfilling of the whole of it. In its essence it is the innermost appreciation of goodness in God the infinite excellence, and of the creatures formed in his image. Its spirit is not to look at their faults, but to throw the mantle of oblivion over them; not to elevate ourselves above them, but to find out the good that is in them; for none is entirely destitute of the good and the true and the kind, and to set before them with all humility and tenderness a strength of self-denying affection that will lead them to rise higher in the scale of moral excellence. Now the MORAL LAW as thus expounded is nothing else but the purely bright, lovely image of God, put into words by God himself and with the authority of an infinite regard for his creatures' best good, he legislates "thou shalt" and "thou shalt not."

THE SECOND PART OF THE "BIBLE PROPER"—THE "COMMAND"—IS TO LOVE.

"And the deeper you go into the MORAL LAW of God the firmer will be your belief and the stronger your conviction that it is holy, just, and good. Holy in its essence—the purest of the pure—just in its requirements between God and man and man and man, and good or beneficial in its tendency. So much so that if the MORAL LAW were fully obeyed, human society would be perfected—every evil abolished, every curse now raging turned into a blessing, in ten thousand ways, and every one made truly happy!

There can be no doubt of this. But strange to say how it is obstructed. Some say, "Oh, that is not the way God wants us to be saved." "It is not by doing but by believing." As if the love in the promise of his Son coming to save his people from their sins should be opposed to the love in his law, which is one and the same thing, only coming with the force of law; and this should render it all the more imperative and binding upon our obedience. "Oh, no," say they, "Christ has done it all by dying for our sins, and all are safe through the blood and we must only trust in the blood and not in

any excellence of our own!" Don't you see, Frederick, the utmost sophistry is here?

Well it is just here where what is called *evangelical christianity* is this day walking in darkness. From a praiseworthy regard to discard all self-righteousness, they think themselves saved without *personal holiness* which is an impossibility.

And from an incorrect view of what Paul means by the word "law," in his most wonderful and precious epistles, which he uses in several senses or different applications, they always attach the sense of *legal obedience* or acting like the self-righteous Jews who turned the means into the end. instead of seeing their need of the atonement of Christ so clearly revealed by the ceremonial law as their schoolmaster to bring them to Christ, revealed in every rite—the altar, the sacrifice, the priest, the blood, the hyssop-branch and laying hold on "*eternal life*" in the Saviour to come, and loving God for it supremely and their neighbors ardently, as themselves, they converted or turned the ceremonial law into a Saviour by a most rigid scrupulousness to its minutest requirements; while they neglected the weightier matters of the moral law—"judgment and mercy and faith"—they strained out the little gnat and swallowed down the great camel, and Christ denounced woe upon them and called the Scribes and Pharisees—"*hypocrites*" and "*blind guides.*" History repeats itself it has been said!

THE TWO ARE ONLY ONE AND THE SAME.

There is no difference between the innermost essence of the moral law and the innermost essence of the everlasting gospel. The only difference between them is this, that the moral law puts before our eyes what God's law requires to be in us, and the everlasting gospel *gives* it; first in the promise objectively, which as we have seen is *Christ*, "the seed" and in the heart subjectively when Christ is received into it, by a hearty belief in him, by a joyous acceptance of him, then the law is written upon the heart, a new nature is given and old things are past away which is wrought in us by the holy spirit of God.

The principle involved, dear Frederick, is this, "*The highest good is the ultimate rule*"—God in his infinite excellency is the highest good; likeness to Him is the ultimate rule to reach that highest good; and in reaching it the highest and healthiest activity of all the powers he has given us is called forth in reaching the end for which life and all its powers are given.

God designs to restore us to his image or his likeness—that image is pure and holy love, to trace his image anew in our selfish nature, he reveals his love in the promise—gives us Himself in sacrifice and self-denial and death to win back our alienated hearts, and on the ground of this as if it were not enough he *commands* us to exercise it, with all the sanctions of law to enforce it,—life and death; so that he enforces by these sanctions the command of believing in his infinite love in the promise—in Christ—in the gift of eternal life, inclusive of all blessing for as he knows there is no

other way by which we can have the blessing and the likeness but by believing in the gospel of love.

Now, Mr. Frederick, I wish to ask you, if I have proved my point that the Old Testament and New Testament scriptures contain the *Word of God?* If the "promise" given in the garden and the *moral law* proclaimed at Mount Sinai be not the Word and Will of God? and whether they be not in essence the revelation of divine love? and whether they be not more fully developed in the gospel of Christ as spoken by Him—the Lord from heaven? "Yes, I think you have very clearly established your point, and thrown quite a new light upon the Bible and proved it most unique and simple and truly grand! For the *one great leading idea* in all the three things—the promise, the moral law, and the gospel is one and the same in essence, only receiving a fuller and fuller development and therefore I now see the *rationale* or underlying principle of the divine record in a new and attractive light. But I should like to hear what you mean by the BIBLE NON-PROPER?"

I mean by the "BIBLE NON-PROPER" what is outside the spoken Word of God. In the "BIBLE PROPER" we have the divine consciousness, if I may so speak—the inner thought and feeling and will of God revealed to us. In the Bible non-proper we have the human consciousness—the inner thought and feeling and will of man revealed to us.

1st. *In the Godly* and 2d, *in the Ungodly* and 3rd all that partakes of the consciousness of man and belongs to the human side, in science and human history and the ordinary affairs of human life.

1st. The BIBLE NON-PROPER *in the Godly* is the counterpart of the BIBLE PROPER. It is the revealed love of God within the soul. The word of God spoken by God in the promise, in the law, and in the gospel as come home to the heart and received in the love of it slaying the natural enmity removing the natural selfishness, destroying the idols of the heart, and producing love to God, reverence of his name, contrition for sin, hatred of sin, rejoicing in Christ, likeness to Christ and the fruits of the Spirit. To the Word of God in the Scriptures there is a response within the heart of all the Godly.

The outward Word has an inward correspondence. Just as the seed you sow in your garden or farm contains the germ of the future flower or grain or fruit, but does not grow if it is outside of the earth, but when it is sown the flower, the fruit, the whole original germ is yielding according to its seed, so the incorruptible seed of the word sown in a genial soil in the heart and warmed and watered by the Sun of Righteousness and the dew of the spirit and the discipline of our Heavenly Father, until it is breathing fragrance and yielding fruit and growing into the divine likeness silently, steadily, attractively, and progressively as a tree of righteousness the planting of the Lord that he may be glorified until it is removed to the paradise above where it shall forever bloom in all the spiritual excellencies of the renewed nature and be developed into a full representation of the tree of life and never wither nor decay nor die. No chilling blasts to weaken it, no pestilential vapors to poison it, no boar out of the wood to mutilate it,

no deadly serpent to injure it as all the Godly have now to encounter and overcome.

And there is one remarkable fact, dear Frederick, all the godly, both in the Old Testament and in the New, in all ages in all lands, and under all circumstances, *resemble one another*, because they all correspond to the same original copy in the divine word, partake of the same spirit that was breathed in the promise, uttered by the law and revealed in the gospel, and are changed into the same image from glory to glory even as by the "Lord the Spirit." They all cherish the same feelings of reverence for God and love to God,have all the same aspirations, cherish the same hopes and fears encounter the same temptations from the world, the devil and the flesh, have the same desires in prayer, have the same spiritual warfare. Of course there are differences in attainments, in knowledge and in consecration ; but they all hate sin, they all love God, and they all wish others to be saved, and have the same blessedness, though different in degree.

Skeptics know nothing of the *inner* life of the godly and never can they, nor any one until they have believed in the infinite love of God and experienced it in their hearts and walk with God and delight themselves in God.

This is the reason that the harp of David, in all its variety of heavenly minstrelsy, is the ever abiding harp of the church of the living God. This is the reason the patriarchs of old and the prophets of old and all God's people of old in their records left in the Old Testament in speaking of God or of their own experiences in religion are so much relished by God's people now for they were all men of like passions with ourselves and had God's love within them. Oh how they prize God's Word uttered by the prophets in the promises and how they relish too God's Word in his threatenings ! Nineteenth Psalm is a proof of this—which expands the thought of the divine love revealed in his law and shows how much more the revelation of God in the Words of his mouth excel the works of his hands in nature ; but modern scientists don't think so, because they are not conscious of such divine experience, or they would ! Sir Isaac Newton, &c., did.

And how precious are the precepts of the holy word in their application to human relationships. The divine assurance of succor and guidance and protection in every possible position and circumstances in this changeful life ! The sweet prayers ! the calm confidence ! the ecstatic joys ! and what adds an infinite value to them all—they are all real, sincere and true ! and as applicable to the tried Christian now as to the tried believer then.

All the difference is, the saints of old looked forward to the fulfilment of the promise in the coming seed. God's saints now look back and trust to the finished work—the finished work of Christ—and look upwards to Him on his heavenly throne interceding for them, sympathizing with them and over-ruling all things for their good.

And when we come to the New Testament and read the recorded experience of a Paul and a Peter and a James and a John and the recorded experience of the early Christians in the whole detail, what a divine commentary we have confirmatory of the Word of the Lord on the sublime utter-

ances of the Saviour, how exalted their experience, how progressive their Christian growth in likeness to the Master where all culminates.

Paul gives us the logical view of the doctrine of Christ, James the practical view, Peter the ardent earnest heroic and hopeful view and John the disciple whom Jesus loved gives us the interpretation of one whose whole heart and soul was full of love and I think rises above them all. Each speaks as he was moved by the holy Spirit according to their different temperament and way of viewing the same thing—the doctrine of Christ—what Christ taught his disciples—the imperishable truth of God! So that you will find there is an entire oneness and unity in the inspired Record. And a marvellous progressiveness in the development and structure of it. And therefore the sceptical views of Christianity now in vogue are horrid lies—that "Christianity is now dying out of the heart of christendom!" that "it resembles nations that rise to their maturity and decline and disappear"—that "it resembles the religions in the East that are fast vanishing away!" Robert Ingersoll and others who talk in this way are false prophets. Notwithstanding all I have said with regard to the age we live in---the sins and the errors that prevail, the falseness of merely professional christianity which cannot be too much condemned, and the urgent need of God's people becoming more earnest more consecrated and filled with the Spirit, to have a deeper devotion, a robuster faith, more self-denial and especially more zeal at such a time as this considering our exalted privileges and what great things God has done for us. Still I believe there was never an age when there were more excellent ones in the earth among ministers, private Christians and Sunday school teachers, and no more can christianity become obsolete and fade away and disappear, than the sun in the heavens can cease to give light and warmth and produce vegetation in the earth *as long as it continues in the heavens;* so never can christianity fade away and expire as long as the Sun of Righteousness continues to shine in the heaven of heavens, who is the everlasting fountain of all being and beauty and bounty and has assured us that the present state of things is fast hastening to a close, when irreligion and false religion shall perish and a brighter day is near, when Christ shall take unto himself his great power and reign in the hearts of the children of men!

> "The stars shall fade away,
> The sun himself grow dim with age
> and nature sink in years;
> But it shall flourish in immortal youth,
> Unhurt amid the war of elements, the wreck of matter
> and the crash of worlds!"

"Do you perceive the distinction, Frederick, here drawn between the 'Bible-proper' and the 'Bible non-proper,' and how they so harmoniously blend together as one and the same Word?" "Yes. In the 'BIBLE PROPER' it is God Himself speaking to man, in the 'BIBLE NON-PROPER' it is renewed man speaking God's Word, through the Holy Spirit dwelling in him." "Yes, I see you understand it. It is a strong evidence that God's Word is true when the correspondence is so decided."

"I must tell you," adds Mr. Frederick, "you are opening my mind

to the *glories* of the Bible! You have placed the true Divine Word of God on a *solid basis*, which no one is able to overthrow, and I like the inductive method you are pursuing—drawing the inferences from well-established facts, and not conjecturing a theory and then trying to prove it according to the deduction method."

"Yes, that last method has prevented the progress of true knowledge both in science and religion, ever since it was devised and adopted by Aristotle, although the Aristotlean logic has been useful in other respects."

"What has given my mind a wrong bias against the Scriptures was, was led to think all the Scriptures came from God direct, now I begin to see much of it comes from man."

"Yes, Frederick, that important distinction has been overlooked and been productive of much evil. Just as the scientists, finding imperfections in nature, have attributed these imperfections to God and inferred that God could not be perfect, since if perfect He could not be the author of nature, which is imperfect. So many have reasoned in like manner about the Bible. They have attributed its imperfections to the author of the Bible and then have said God cannot be its author, He who is absolute perfection, because of these imperfections—overlooking the human element in it.

3. They have disliked the disclosures of human crime, they have marvelled at its inaccuracies in natural science, and been perplexed by numerous discrepancies and come to the conclusion: 'No, it cannot be any book from God at all.'

"It is here Frederick where the prolonged battle field has been—on the debatable ground of Scripture, as I formerly stated,—between the theologians and scientists. The scientists and others, of advanced views of things, have said under the increasing light of modern discovery, 'Why this contradicts the Scriptures therefore the Scriptures cannot be true.' The theologians, on the other hand, revering the Bible—'The Bible is right whatever it says, and you must be wrong.'"

"How then can you get over the difficulty?" asks Frederick. "In this way. In the two other books—the book of nature which God has written, and the book of the human consciousness which man has written, in the facts they reveal—God in His unerring regard to truth never contradicts in His Holy Word. He does not write a second book to teach science having written that book already in the glorious universe. Neither does He write a third book to deprive man of the consciousness that He has given him. If God undertook to teach science He would leave the province which in the Sacred Record He has prescribed to Himself, viz., to reveal His Will and make known His Divine Consciousness to man for man's moral guidance. He invites man to read the book of nature which science with its beautiful discoveries unfolds to him and be instructed in the works of His hands. He does not correct human errors in science as that would interfere with another book—the book of the human consciousness, for if God did that, He would prevent the labors of science, its progressive discoveries and the book would become that large that no one could read it and the world of mind would not be able to contain it. He says

'Use your reason, read that book for yourselves. I don't need to interpret science, let science mind its own business, the book is before you, I have written the book of science already in nature for your investigation, mind my 'Word' and hear it 'and your soul shall live.'

"Don't you perceive infinite wisdom and rectitude in the Divine method? Don't you see how each book is kept original, kept in its own separate sphere to serve its own specific purpose? If man err in his deductions in science let him go to the original book and correct his errors by reading and interpreting that book correctly. Nature keeps so steadily to her divine laws as to teach man many lessons, he is slow to learn. She corrects his blunders in one age by her steady prosecution of the divine laws to show him in a future age "you did me a wrong then but you have yourselves to blame. I pursue the even tenor of my way with the precision of truth and unerring rectitude and in the ministry of love, I forbear with your ill-treatment and I forgive it too, if you will only forsake your falsifying conduct and repent—Change your mind and learn of me for I am meek and lowly in heart and ye will find rest in your labors—true satisfaction in them and not be tossed to and fro with every wind of doctrine and speculation and torture one another and calumniate one another from age to age even as ye do—Ye proud Pharisees and hypocrites, ye blind guides!"

And so with regard to all other discrepancies in the Sacred Record touching *chronology* for instance, which a great bishop in the Episcopalian Church made so much noise about a few years ago—these inaccuracies all coming from the *human side* which God in His infinite mercy and forbearance has permitted to arise in keeping to His own prescribed plan in His precious Book. The prejudices and ignorance regarding this Book of Books further proves the infinite loving kindness of our God as everything else proves it—in His *Providence*, which by the way I must not forget to state makes another great original book of God just as imperfectly understood as the rest—as the book of *nature*, *Scripture*, the *Divine consciousness*, the *human consciousness*, so is the book of *Providence*—making five in all, as many as the fingers on each hand, reminding us that as we have two hands and the fingers on each hand correspond to each other, so there is a correspondence between them—a unity in them, and everything is double of that which is, but without *divine illumination* they remain unappreciated and unknown! It is that and that alone that opens our blind eyes to see God in everything and be made like unto Him which is the one grand design of them all. But the Book of Scripture is the Book of Books. It sheds light over all the other books and is full of light within itself—It is a self-contained book and its own interpreter.

The records it gives us of the *sins and follies of good men* proves its fidelity and genuineness and are held up as beacon-lights to warn us on the ocean of life of its dangers and even to comfort us amidst our sad deficiencies as fallen erring creatures, but never to encourage but deter us from them, seeing their fearful consequences in others, but not to be guilty of the same, seeing their consequences but be deterred from them. While the records it gives us of the *wickedness of bad men* likewise proves its fidelity and genuineness as the great reflector of human character in all ages how

everything connected with the human consciousness is viewed from the standpoint of the Divine Consciousness and that verily there is a God that judgeth in the earth and will at last prove that He is a hater of evil-doers and a rewarder of them that do well.

It is not in my plan to write fully upon any point but to bring everything to bear on the given object I have in view How to reach happiness and the amelioration of the race. And I would therefore here observe that

Bible Inspiration is the Great Want of the Age.

Man has been long enough going to fallible guides for reaching the object of his wishes. Let him now go to the infallible Word of God and learn the wisdom he needs and receive the instruction it gives. Our age needs above everything else a clearer, fuller, and deeper knowledge of God's Word—the knowledge that accompanieth salvation. To the Word of God every overthrow of despotism, every advancement in human liberty, all national progress and moral elevation in society both in ancient and modern times is to be traced. To the Word of God is to be traced *that invisible power*, the *Christ* in history, which has in all ages of the world crushed the head of the serpent, coiling round human hearts and human homes and human happiness to drink their blood. It brought God's grievously oppressed people out of Egyptian bondage, and brought them into the promised land. It is that Almighty arm which crushed the head of the serpent on the Cross of Calvary that is to be vouchsafed ere long to sweep away every vestige of the old dragon the devil and emancipate our ruined race from his cruel captivity into the glorious liberty of the children of God. Awake, O arm of the Lord, awake as in the ancient days and come and save Thy chosen and redeemed people whom Thou hast redeemed by Thine own blood!

"Art Thou not it that hath cut Rahab and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep? that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return and come with singing unto Zion: and everlasting joy shall be upon their head; they shall obtain gladness and joy and sorrow and mourning shall flee away." (Is. 51, 10-11).

"If there be one thing more than another I would recommend to you, my dear Frederick, it is your constant study and daily perusal of the Word of God. Oh

> "Read and revere the sacred page
> A page where triumphs immortality,
> Which not the whole creation could produce
> Which not the conflagration shall destroy
> 'Tis buried in the minds of gods forever."

"Remember, Mr. Frederick, the Scriptures are the life nourishment of the soul. O therefore, my friend! cease to kill the inner man with hunger, to torture him with a cruel privation, not of bread and water, but of the words of the Lord. Do you need repentance and confession of

sin? Are you assailed by trials and sufferings? Are you waylaid or persecuted? Are you weighed with grief and anxiety, or does anything else trouble you? Do you strive to become virtuous, or do you desire to praise and thank God? Here you find something to suit all these cases. Only read it in such a manner as if it had been written to answer your situation, your frame of mind; follow it up with your disposition, consecrating yourself to the Lord. The Holy Scriptures excel beyond comparison, all science and learning. They not only present the saving truth in myriads of forms, but invite you to partake of it, and be satisfied in your understanding with true knowledge, in your conscience with true peace, in your heart with pure joy; while they invite you to a sweet heavenly home. They divert the mind from seeking after earthly treasures and possessions and direct it to infinitely higher objects. By means of their occult passages they exercise the minds of the strong, and by their simple language they entice the weak. You will find that their occasional obscurity is not so great that you need fear through careful study to overcome it, nor their sense so easily comprehended even in simple passages that it will not reward you to read them again and again for always fresh light comes out of the simplest passages most.

"In the Sacred Record men of maturer judgment meet with ideas of higher things and reach through further contemplation still higher like ascending a range of mountains you can always go higher and higher, until you are lifted above creation, in your thought I mean, and dwell in the presence of the uncreated and invisible and be lost in silent rapture and wonder and praise and join in your song of gratitude with the glorified saints before the throne in heaven, be like Paul caught up into the third heaven and be unconscious of everything terrestrial whether in the body or out of the body you cannot tell.

"But yet the histories here recorded, the precepts here inculcated and the duties here enjoined are all practical and suitable to our earthly state and must be conscientiously fulfilled with the help of God and above all, dear Frederick, unite earnest prayer with your perusal of God's Word for divine illumination to reach the inner sense. *Bene orasse bene studuisse*, was Luther's motto and it is like all his strong-minded common-sense correct—*To study well is to pray well.* Now will you do it?" "Yes."

SECTION V. — OF THE ORIGIN OF SIN IN A HOLY UNIVERSE.

"The origin of sin," it has been said, "is a problem too deep to be solved, a mystery too dark to be cleared up—an enigma too hidden ever to be found out. Many have tried to solve it and have failed, the Scriptures are almost silent on the matter, and for anyone to attempt to unravel it, is, to attempt to be wise above what is written, and it savors of presumption!"

This language has often been employed and much more to the same effect, and were it not that I am convinced that this enquiry is closely connected with the things relating to the "ONE GREAT WANT OF THE AGE," I would not venture to discuss it.

I am aware it is a difficult subject rightly to handle, I am fully sensible of the limits of the human understanding, and I claim no superiority over others ; but I am deeply impressed with the great importance of the subject, and I consider no subject is more required in the present critical state of things to be brought to the front and rightly understood. I think the Sacred Scriptures are more luminous upon the subject than is generally considered,—that owing to prevailing ignorance and false reasoning on the subject, the Gospel system of truth is feebly grasped, that great injury is done to the prejudice of the moral government of God, and the immaculate purity of the Divine character, to the doctrine of the Divine decrees, the sovereign monarchy of the Most High in His sublime and glorious supremacy, the freedom and vast responsibility of His rational creation, and fearfully obstructive to the law of progress in human society, —for these reasons I undertake to solve the deep problem of the Origin of Sin in a holy universe.

I undertake the mighty task with a deep sense of its magnitude, and rely upon the sympathy and forbearance of my readers in the hope that abler men may be induced to take it up and do it more justice than I can ; and yet I am not without the cheering hope that some light will break forth out of the dark cloud and that order will spring out of confusion, and most unfeignedly do I seek divine succor and guidance in going into the full consideration of this mystery of mysteries for in addition to the light of reason and the light of divine revelation, there is need most of all of the light of divine illumination,—

> "And chiefly thou O Spirit, that dost prefer
> Before all temples the upright heart and pure
> Instruct me, for Thou knowest.
> What in me is dark
> Illumine ; what is low raise and support,
> That to the summit of this great argument
> I may ascend and justify the ways of God to man !'

Deeply impressed with the solemnity and sacredness of this awful mystery I feel awed and subdued and laid prostrate in the dust, feeling my utter weakness and inadequacy to venture near it, as though I heard a voice from heaven saying "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground"—Divested then of all worldliness, carnality, and secularity and clothed with humility, sanctity and devotion, I *will* "turn and see this great sight"—"Behold the bush burning yet not consumed !" Behold how in the midst of its smoke and blackness and darkness and tempest a radiant glory beams and brightens and yet brightens still, all the lonely solitudes and lofty cliffs of Mount Horeb are clothed with a splendor surpassing a million suns and the name of the Lord is to Moses revealed in its uncreated majesty of ineffable being, so out of the dark cloud of sin shall come a glorious light that shall yet gladden all hearts that are loyal to the King of glory in all His holy universe !

The line of thought that presents itself is this.

1. Sin exists and what is sin ? 2. Whence came sin ? God is not its

author---proved. Who then was the author or originator of sin? 3. What caused it? How did sin enter into a holy universe? How can it be accounted for? 4. What consequences followed—in heaven and on earth? 5. What has God done to thwart it and remedy it? 6. What results have followed—affecting the interests of man and the whole moral creation of God? 7. And lastly, what are we warranted to expect in the future history of our race from this disclosure and the future of God's universe?

QUESTION: *Does the plan stated at the commencement of this book fulfil the requirements of the case, and meet* THE ONE GREAT WANT OF OUR AGE, *as inclusive of all conceivable wants?* To proceed:

(1.) *Sin Exists---and What is Sin?*

On the *existence* of sin the enquiry is based. If there were no sin we would not require to find out its origin. Sin then is our starting point as existent. The problem is simply this:

Given: sin exists;

Required: to find its origin.

But the question arises, *What is sin?* This point requires to be settled---the import to be attached to the term, fixed. What may be viewed as sin by me, may not be viewed as sin by another. The existence of sin as an *entity* we have assumed, but not defined. This therefore requires to be agreed upon. The distinction between the *verax* and the *verum* is important. The ancients knew it better than the moderns. Cicero is clear upon this. *Verax* meant *true of speech.* (See Oraculum Verax de Div. I., 19). *Speaking what is believed and according to fact is 'Verax.'*

But *Verum* meant, truth in the apprehension but not in reality. (See Cic. Off. 1, 4.) This may appear to some unnecessary to be here gone into, but nothing is more essential than, as Locke says, to "*bottom our ideas.*" We must be agreed and rightly understand *what sin is*, for while all will admit it, because their conscience bears witness to its existence and if any man thinketh he hath no sin he deceiveth himself. Nay, what is worse we all have a sinful nature. But we must find out and settle the question *what is sin?*

"Sin is the transgression of, or want of conformity to the moral law of God"---which we have proved and established as the immutable law of rectitude---consisting of supreme love to God—the infinite excellence—and coordinate love to others. (See Section IV.) Our English word sin is of Anglo Saxon origin from *syn*, and it is a curious thing. That the word *sin* is nearly the same word in the root and sound in all the following languages, only with a slight difference: In Iceland and Danish *synd*, in German *sunde*, in Latin *sons sentis*, which is from the old Greek *sintees*, derived from *sinoo*, to hurt, that which is *hurtful, guilty.* God's law is that which is right and good, therefore its violation is wrong and hurtful. The moral law is the foundation of all good national law in every nation under heaven. Solon adopted it and constructed his twelve tables upon it, and Lycurgus, etc., did the same. God's law is admitted by all to be founded in equity. For if God be the best of the best, as we have proved him to be, then that is the reason he is entitled to be admired,

adored, loved, obeyed and revered above all, and that most supremely, and is entitled by right to be the sole monarchy of the universe, especially when as we have seen that the inmost essence of the moral law is the reflex of God's own essence; and consequently the moral law is the conservative force of his moral creation and the material creation too. It is the law that binds the universe into a universe—a unity, harmony, oneness, rectitude. To violate the moral law is to derange the physical laws and bring their whole force into antagonism against the sinner, and hence violation of the moral law affects the physical laws of nature and produces disorder and evil, as infliction of punishment, consequently it is to the transgression of the moral law of God we are to trace all *evil* in the material universe of God as well as all *evil* in his moral creation, the evil being just and righteous *penalty*. This shows what an evil and bitter thing sin is. Oh, how hurtful! In the first table of the moral law the first four commandments relates to the duty we owe to God in its application *to ourselves*; in the second table, the six succeeding commandments, what relates to the duty we owe to our fellow-men. This mode of arrangement in the moral law is adapted to man. It is simply a matter of *detail* in relation to us of the essential principle of love; therefore the principle is the same however it may be applied. In relation to higher orders of God's intelligent creatures, it is conceivable, the same essential principle holds good, therefore the law of holy love is the law of God in relation to every holy being in every holy realm.

If sin then be admitted to be the violation of the moral law of God, there must have been a first violator of it, some one who first violated the moral law of God—must have been because sin exists in God's universe; it must have had a beginning in some one, or otherwise sin would be without a beginning or of eternal duration! If of eternal duration as the old Greek philosophers imagined, then sin existed before it began to exist, since we have already proved that the existence of an infinite all-perfect Being as alone eternal is a logical necessity to account for all other being, therefore if sin was without a beginning sin began to exist before it could exist which is a contradiction in terms. But before sin could exist moral law had to exist for without a moral law there can be no sin, for where there is no law there is no sin. Therefore sin must have had a beginning, because sin exists, and as *sin* is the violation of the moral law the moral law existed before sin could be committed or began to exist. This leads us then to the next point,

(2.) Whence Came Sin? Who was its Originator?

It must have originated with some one since sin could not exist without beginning to exist, therefore it must have begun with some one. Who originated sin in the universe? I here reply emphatically that *sin could not originate with God*, as some have supposed, because sin is at utter variance with His nature and the supposition involves a contradiction, because God cannot be the sovereign and the rebel—he cannot rule in righteousness and break His sceptre! His supremacy arises from Hi

infinite excellency, the moment infinite excellency ceases, infinite excellency ceases to be supreme, because its supremacy is lost.

GOD WAS NOT THE AUTHOR OF SIN.

It is possible for an earthly monarch or magistrate to administer the law to others and break it himself, but this is impossible with the Monarch of the Universe. There is an essential difference between the administrator of law and the fountain head of law, as great a difference as can be, erefore the analogy cannot apply, and where the analogy does not apply the reasoning fails. A magistrate may live as a violator of the law he administers, but it is not in virtue of his immorality he lives, for he lives in spite of his immorality; apply this to God and God ceases to exist, for the essential essence of the Divine Being is in His holiness—His perfection of love and rectitude—"I am that I am"—what God is, is God. His unchangable and everlasting being is His unchangable and everlasting perfection; His perfection is, His being; and the perfection of His being; and perfection and being are indissoluble in the nature of His being, therefore *if* God ceases to be perfect He ceases to be.

Let us think rightly on this profound subject. Let us reverently think of the Supreme Power, who is a spirit, infinite, eternal, unchangable in His being; in His wisdom, power, holiness, justice, goodness and truth, whose inmost essence is love, and all His attributes are the attributes of His love. We have already proved His infinite being and benignity by seven proofs in the third section. If these proofs are not conclusive, *what is conclusive?* I CHALLENGE THE WHOLE WORLD TO DISPROVE THEM! If they be conclusive, then this point is a foregone conclusion—God is *perfection itself.* And therefore to imagine He can be the author of sin in any manner or measure or way is an utter impossibility! For the simple reason that it would be suicidal to Himself and He would be no longer God. Therefore God cannot be the author of sin in any form or shape.

This ill-conceived hypothesis cuts the throat of its own argument—it is an outrageous and most monstrous lie—a weak sophism—a blundering fallacy—a ridiculous absurdity—away with the blasphemy. away with it forever! *The Holy One the author of sin!!!*

Consider what sin is. Sin is a thief and a robber! It steals from God, it robs God in whom all glory dwells as light in the sun, of his inalienable and imperishable right as the supreme and sole monarch of the vast and boundless universe he has made. It sets up a rival, it tramples his authority in the dust, for sin is opposed to the law of God and to the nature of God and is his infinite abhorence, therefore God cannot be the author of sin.

As no man can be a robber in the usual sense of the word, and be the person he robs, as no man can be a murderer and be the person he murders, and yet live, so no more can God be the holy one that inhabiteth *eternity*, and be the author of sin, for he could not in any form connive at sin and live!

Sin aims a death blow at the Deity and says, "would there were no God! no judge and avenger! no superior to me! no holy supreme being,

that I might just do as I like in my *lawlessness* and be *my own great boss !* Hence sin is God's antagonist and adversary and foe.

Can a man carry fire in his bosom and not be burnt ? Can he nurse a snake in his breast and not be stung ?

But there is another ground to place the horrid indictment upon to see its untenableness. Since sin is the violation of God's moral law, the departure from rightness, the erection of rebellion and revolt against infinite perfection—look at the consequences that would ensue if the Almighty connived at sin, or was in any shape or form the author or abetter of sin, or if he allowed it to pass *with impunity* in any part of his moral empire, unchecked and unpunished ! Then his authority as moral governor of the universe would be disregarded, then the fire of seraphic love would be quenched, then the pillars of justice and judgment would be no longer the establishment of his throne, then faithfulness would no longer be the girdle of his loins, then (and with reverence be it spoken), there would be a dissolution of the moral character of God—anarchy and rebellion would spread its terrible confusion, then ruin and woe unutterable would everywhere prevail, the dark demon of death would sweep over the dreadful scene of desolation, like the vulture over the field of battle to feast on the carnage, —all the forces of nature would be in most awful conflict and all the rebellious spirits destroying one another, till not one solitary living creature was left, and then the universe with its creator would be wrecked and ruined as ever any gallant ship at sea was lost in a dreadful storm ! *But God still lives*—his *law is still in force, his holy angels still worship Him, all creation bows before Him and rejoices in His benignant smile !* Therefore God is not the author of sin, neither tempteth he any one. Sin, to be sin, is a voluntary transgression on the part of a free, responsible and rational intelligence, therefore we will find it where it can alone be found, in some creature whom God has made as its originator.

Who, then, was the Author or Originator of Sin in God's Most Holy Universe ?

On this important subject we might have been left uninformed. We might have been left as many seem to be left, in ignorance about it. Many ancient Greek philosophers, like many modern English philosophers, have been left to their own conjectures. But one fact is worth a thousand conjectures. Now valid testimony is declaration to prove fact, and the very testimony needed has been given by Jesus Christ, who is the true and faithful witness. In His testimony we are safe. All the laws of valid testimony are fulfilled in Him, and even more than Lord Bacon and all great lawyers ever dreamed of. For he was not only an " eye witness of the fact " and a " competent witness to bear His testimony to the fact," but He is " the *Truth* " itself !

In the " Bible-proper " (Section IV.) we saw the " WORD OF GOD " revealed. Christ as the incarnate " Word of God." In Him are hid all the treasures of wisdom and knowledge, and He has revealed these treasures to us. He has spoken on *the origin of sin*, and His testimony is final. Being the

Lord from heaven, as we proved under the experimental proof of the being and benignity of God, in Section III. We are bound, therefore, to accept His testimony, for He is the true "Verax"—the living Oracle of God. His testimony is confirmed by the writers of the divine Epistles—God speaking in them to us by the human element of their own inward convictions under the guidance of the Holy Spirit, that was promised to bring all things to their remembrance whatsoever Christ said unto them. His words were the seed plot of their thoughts, which words they cherished and developed in their own minds, giving each the color and complexion of their own individual idiosyncrasy, as each reveals his own peculiar temperament and formation of mind. And upon this subject of the *origin of sin* they are all agreed, entirely united, each in his own way referring to it, and making different remarks and reflections upon it touching their point of view, and giving us valuable information of a *practical nature* regarding it. It was well known among the Apostles of our Lord—an accepted truth, and among the early Christians, who were not favored as we are, with the entire canon of Scripture, therefore our ignorance on this matter makes us not unblameworthy.

Having seen, in answer to the important question,—"*Whence came* SIN?"—that God cannot be its author, abettor, or in any shape or form its originator, or father, since sin is God's greatest foe. To have originated it would have been suicidal to His own existence, subversive of His own supremacy, and destructive to His own creation, and therefore impossible.

To say, as many have said, "God could have prevented sin," is tantamount to saying God could give and not give voluntary free agency to His intelligent creatures, that He could make them responsible and not responsible, that He could teach them and at the same time not teach them, that to obey Him is better than to disobey Him, that He could not punish transgression if it was committed by the creature, transferring to himself the homage due alone to the Creator---it would prove a *reducto ad absurdum*---a contradiction in terms.

Some people have the wildest ideas possible about the omnipotence of God, when physical might is not involved in the question, but moral power is involved only in the question, and moral power is never at variance with the whole moral character of God, which is never at variance with the moral well-being of His creatures.

On this deeply important subject how many seem to forget that God's sufferance of sin reveals His infinite forbearance towards His adversaries, as He is the greatest sufferer in the case. They seem to forget that obedience, to be acceptable, must be voluntary obedience on the part of all who render obedience, and that disobedience, to be blameworthy, must be voluntary disobedience. They seem to forget that by these issues God appeals to our higher reason, to lay the foundations of His moral government in the principles of equity and justice and love, since it proves that no good can come from acting contrary to His holy will, while individual progression in moral perfection comes from doing His holy will.

WHO THEN WAS THE AUTHOR OR ORIGINATOR OF SIN?

The only authority admissible, we have said, is the authority of God himself on the origin of sin in his holy universe. Conjecture here is inadmissable. One divine testimony is worth a million conjectures—the more the worse. God in our nature has clearly divulged it. The divine "Word" has spoken upon it and that is enough. He has not left us in ignorance, as many seem to think. I can put my finger on the divine disclosure. It is written in John viii. 44., as spoken by the Lord God from heaven. The passage reads thus: "Ye are of your *father* the devil, and the lusts of your *father* ye will do. He was a murderer from the beginning, and *abode not in the truth*, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the *father* of it."

Note here three times is the term "*father*" mentioned. What is the import of the term as here employed by the Saviour? The term "*father*" as applied to the devil is very significant. It at once points to him as the originator of sin, and this is the sense the term "father," when not applied to natural descent, bears, when it is used to denote the father or founder or originator, of any sect or class or combination among men—as, Zeno was *the father of the Stoics*, or the founder and originator of the Stoics, – Abraham was the *father of the faithful*—this is the use Christ himself makes of the term when He here distinguishes between the natural descent of those he addressed and their want of claim to "Father Abraham" in their spiritual character, and tells them of their father in the true sense of the term: "*Ye are of your father the devil.*

The Origin of Sin in God's Holy Universe Traced to the Father of It.

The full force of the term, however is not brought out as it stands in the original. You see in the translation given the word "*your*" is printed in italics—"Ye are of *your* father the devil" and you know when any word is printed in italics in the translation, it does not occur in the original. Now read it without ("your"). "*Ye are of the father the devil,*"—this is just as the words are in the original. The definite article "*the*" is twice used—"*the father the devil.*" He is "the father"—the founder, the author and the originator and leader of all evil in the universe. It all came from him as *the father* of it, and not from the Father God—the good, as the word God means.

That this is the import of the term "THE FATHER" here, I will now proceed to show. Observe what the Saviour adds. He comprises the whole history of sin, under *lusts*, *murder* and *lies*—these he traces to the devil as the father of them, whose own history and character he describes in what follows that, he "*abode not in the truth*," "that there is no truth in him," that when he speaks he speaks the *lie*, speaks of what belongs to his own realms (Toon idioon), that he is a liar, and the father of it,—the father of *the lie*, that corrupted creation and made others swerve from the truth, the divine rectitude, in which God created him and them. Therefore upon him is chargable all the guilt and crime in God's moral universe.

To appreciate and comprehend the full bearing of this wonderful pas-

sage it is necessary to glance at the circumstances that called it forth. Christ is now in the thick of battle. He is surrounded with a murderous crew. They are intent upon killing him. The prediction of the enmity between the two seeds (in the first part of Gen. iii., 15. which my time did not permit me to go into), is now fulfiled to the letter—"and I will put enmity between thy seed and her seed"—Christ stands alone in all the dignity of innocence and the majesty of truth—the greatest champion the world ever witnessed—"faithful among the faithless"—He discerns his invisible foe. He identifies him in his seed, who now thirsted for his blood. He opens upon him with a *charge* that all the artillery of earth could not wield, that all the artillery of the heavens could not send forth, or if they did they would fall powerless. The arch-fiend is now intent upon the destruction, by horrid villainy and violence, of the lonely man of Nazareth, he thinks he is getting it all his own way. The devil with his legions of infernal fiends are there, they are all unseen by any eye but that of Jesus himself.

The Saviour now utters an *indictment* against the ringleader of the infuriated mob who claimed God as their father and Abraham as their father, and says:

"Ye are of the father the devil, and the lusts of your father ye will do, he was a murderer from the beginning and in the truth he abode not because there is no truth in him. When he speaks the lie, he speaks of what belongs to him because he is a liar and the father of it."

Oh, how this terrible indictment against the Originator of sin in God's holy universe must have told upon the adversary who was urging on the infuriated mob to slay the Son of God—a heavier indictment never was uttered against any being in God's universe before and never can be again.

How it must have stung and mortified and appalled the Evil One—the great adversary of God and man, and convinced him that Jesus was the eternal Son of God. Search all languages for gravest charges and most formidable indictments among all the law courts on earth, and you will find nothing so concise, so comprehensive, so awful, as this indictment of Jesus against him whom He here charges as the originator of sin in God's most holy universe!

There is a thrill of piercing censure in it that no invective has ever reached. Cicero against Cataline, Demosthenes against Phillip of Macedon, although powerful, are as nothing compared with this concise, comprehensive and terrible charge of the Son of God against the adversary.

There is no need, after this testimony from the Son of God, spoken against the adversary as *the author of all sin*, so pungently put, so irresistibly proved, so terribly told—no need for us any longer to enquire or doubt *who is the originator of sin?*

God is cleared. All others are cleared. And the true *author of all sin* as *the father of it*, is declared by Him who is the "true and faithful witness," and who cannot lie; and the manner he follows up the indictment afterwards confirms it in a manner that makes the evidence irresistible that, He who is "the Truth" spoke "the truth, the whole truth

and nothing but the truth" in the case, for He was Himself the eye witness of it all, as we will show, further on.

GREAT IMPORTANCE IN WHAT FOLLOWS — JOHN VIII., FROM V. 45 TO 59.

What follows is exceedingly important in two ways. It carries in it internal evidence that the passage quoted above, on which I have been commenting, is not a cunningly devised fable, nor invented by man, but contains the Word of God—a revelation from God on the origin of sin, and (2) what follows proves how unreasonably men will act who pretend to be seeking after truth and great adepts in reasoning, and yet are so inconsistent and illogical that when truth is presented for their acceptance they shun it, and instead of being thankful for it, they calumniate and persecute its teachers. So Socrates, the greatest teacher of truth among men 500 years B. C., was treated—even put to death. And so is Christ here treated and afterwards put to death, because of the very truth He taught.

Although the spiritual truth He taught is the aliment of the spiritual nature, and when understood, chosen and adopted into the soul, is the priceless good, and brings blessedness, freedom, power, and wealth, and is an imperishable treasure!

Need we wonder, then, Christ knowing the hearts of these proud Scribes and Pharisees, thus addressed them, v. 45, "And because I tell you the truth, ye believe Me not." It was because they hated the truth-bearer and the spirituality of the truth He made known. With reference to the former—Himself, He says: "Which of you convicteth Me of sin?" And with reference to the latter He says: "And if I tell you the truth, why do ye not believe Me?" And now He as forcibly applies it to their consciences: "He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God"—a most logical conclusion. They are shut up. And all they can do is to adopt the sceptic's weapons of personal abuse, slander and ridicule, although He had just challenged them to bring a single charge of sin against Him—which, if Christ had been like other men, they could soon have done, but all they could do in defense of their unbelief and their uncalled-for vindictiveness is, to rail against Him and say (v. 48) taking praise to themselves for the hackneyed expression, "Say not we well, thou art a Samaritan, and hast a devil?" For a Jew to call any one a Samaritan was to use the bitterest epithet of scorn and contempt he could use, and to say of any one he was possessed of a demon was equivalent to say he was possessed of lunacy, and the wildest kind of lunacy, as in the 10th chap. and 20th v., they said, "*He hath a devil and is mad!*" And that was what they meant now, for the terms are synonymous.

Oh, just think of the Infinite Glory of the Universe thus spoken to! What infinite forbearance is here!

THE PRINCE OF REASONERS IS HERE IN THE MAN CHRIST JESUS.

But it is the devil himself that is employing these unbelieving Jews to defend him under the indictment, as so many powdered-wigged advocates in a law-court set up defenses in behalf of the criminal at the bar, now

charged with the greatest crime in the universe, and a poor case they make of it. They simply retort, a very common way of self-defense. But it has nothing to fasten upon, and therefore Christ repudiates the retort, and it falls powerless and pointless—(v. 49)—Jesus answered, "I have not a devil---a demon *("daimonion");* but I honor my Father, and ye do dishonor Me; and I seek not my own glory; *there is one who is seeking (his own glory) and judging"*---this has reference to the *empannelled criminal* now at the bar---Jesus had already appealed to His Father.

Now I consider He is making His appeal to *their father*, who was zealously seeking to take advantage of the opportunity to get the glory that did not belong to him, and was discerning and judging of all that was spoken by the Prince of Life, and was looking forward to the extinction of the Saviour as his last expedient to get rid of Him. When lo! Christ meets his foul, murderous thought by saying (51) "Verily, verily, I say unto you, if a man keep My saying (My Word—My doctrine) he shall never see death." Here Christ claims the power over death. Satan had obtained the power of death through his lie in deceiving our first parents and slandering the name of the Most High—for his name of *devil* means "the slanderer," so that where he expected to obtain the victory he is to find his deepest ignominy, for Christ's Word, when kept, can turn death into life, and mortal agony into immortal glory.

On this declaration of His dominion over the devil, and his regions of the dead, the captious Jews said, with their superficiality, "Now we know that thou hast a devil. Abraham is dead, and the prophets are dead; and thou sayest, if a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, who is dead? and the prophets *who* are dead; whom makest thou thyself?" These blinded Jews neither understood the spiritual life Jesus came to give to them that believe on His Word, nor who the Saviour was who came to destroy him who engulfed our race in the yawning pit of death, and to advance us to a state so glorious and happy that the dissolution of our mortal nature scarcely deserves the name of death; they thought He spoke merely of natural death, and that His disciples would be exempted from the common lot of humanity, and therefore they thought now He must be a lunatic altogether, and press home the question, "Whom dost thou pretend thyself to be by assuming such distinguishing honors and glory as belonging to thee?" Jesus meets the question fairly and fully (v. 54) "Jesus answered, if I glorify *(doxazoo)* Myself, My glory is nothing; it is My Father that glorifieth Me; of whom ye say, that He is your God; and ye have not known Him; and if I should say, I know Him not, I shall be like unto you, a liar." A most logical argument, so pungent as to make Christ fly for His life.

"But I know Him and keep his Word." This is most admirable. I do not know which to admire most, the power and the cogency of the reasoning, or the character that shines through it, Frederick! But as if He had not exercised enough of patience to convince them that he was neither a lunatic nor a fanatic, he tells them how their father Abraham wished to enjoy the privilege which they were now abusing by their disregard of Him,

as unworthy of their notice—(56) "Your father Abraham rejoiced to see my day; and he saw it and was glad"—God vouchsafed to reveal it to his believing mind—faith has its visions, most undoubtedly and as certainly as science affords its revelations to the diligent student of science.

But these carnally minded Jews could not comprehend this. (57). The Jews therefore said unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them—with great emphasis—"Verily, verily, I say unto you, before Abraham was, I am." "*I am*"—meaning what they, in the language he spoke, understood to mean—"*Jehovah*"—distinctly claiming equality with God—the everlasting fountain of all being.

Oh, how this would thrill the soul of the arch fiend, it affected his emissaries with the fury of murder, regarding it as horrid and intolerable blasphemy. (v. 59). "They took up stones therefore to cast at him"—although in the temple—a place so sacred. All they were intent upon was to stone Him to death—lifting up stones with which the temple was being repaired at the time.* "But Jesus hid himself, and going through the midst of them went his way and so passed by"—unseen and untouched! He that claimed and proved himself to be the "I am," could as easily conceal himself and pass away out of sight, as he can clothe the heavens with clouds and the earth with the mantle of darkness, for the physical omnipotence of the Son of God has no limits to its power for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him and for Him, and He is before all things, and by Him all things consist. (Col. ii., 10).

The infallibility of the testimony to the origin of sin in God's holy universe cannot be disputed. The divine Logos directly traces it to "*the father the devil.*" And the New Testament penmen, under the guidance of the infallible Spirit of God, attributes it to the same originator, therefore this point is settled.

Jude, the Apostle, referring to it, extends the view and includes the fallen angels that the prince of devils dragged with him in his revolt from the throne of God to set up one of his own. Epistle of Jude v. 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The inspired Apostle John to the same effect. I. Epistle iii., 8—"The devil sinneth from the beginning," and "he that committeth sin is of the devil."

The Epistles of Paul and Peter to the same effect. Paul frequently warns us against his devices. Peter speaks of his doom, II. Ep. ii., 4, and our duty of resisting him, I. Peter ii., 8. Some have wondered how the first sin should begin in heaven—such a holy place! But where else could it begin but in God's holy universe, since before it began there was no sin in the holy universe of God?

* Josephus informs us that the temple was undergoing repair all the time of Christ's ministry and life. [Joseph. Antiq. Jud. Cil. xv., Cap. 11.] and other authorities besides.

Job, adverting to the folly of the fallen angels, says (Ch. iv., 18): "And his angels he chargeth with folly or instability." Although this passage may be intended to exalt the human mind to the infinite purity of God in whose sight the heavens are not clean as the Hebrew word employed by Job may simply denote the imperfection of the creature compared with the infinite perfection of the Creator.

But what has amazed me most, touching the subject of the *originator of sin* is the gross ignorance about the existence and infernal influence of the devil. For I have been actually asked by otherwise intelligent men, "If ever there was such a being spoken of in the Bible?" and "if he was not only a creation of the poet Milton?" Thus proving most lamentable ignorance of the Scriptures. While others have frequently told me that they "did not believe there was any *devil* at all, except the *devil* that was *in us* and that it was wrong to blame him instead of ourselves, as he has no existence except in the imagination." It is certainly wrong to blame the adversary for *our own yielding to his temptations* for the command of the divine Scripture is: "Resist the devil and he will flee from you." For he is a great coward—more so than many I have met with among his human agents, who, when you resist them, instead of fleeing from you, they fly at you.

But it is high time people had more knowledge upon this subject and all others relating to their highest interests and all cant and humbug disappeared and the *true philosophy of salvation* were better understood and practised, which is *pure benevolence* and neither malevolence nor pride, nor selfishness with a cloak of religious pretence; nor orthodoxy of creed without a particle of the divine element of *self-sacrificing love* in them. Oh, when will professing Christians learn the divine *law of love?* and cease from fancying that because they have a good opinion of themselves they are perfectly safe for eternity and heaven while they are full of suspicion and malice towards others, and are the devil's most active servants he has, and are on the road to eternal perdition and fit for nothing else! Truly we are living in the age of the *Lawless One!* It is high time that souls going to hell were fully aroused out of their sleep of death and warned of their awful delusion and danger arising from the position they are in, especially in connection with the adversary of God and man, who is leading them captive at will, and they know it not. For "the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." "And the whole (unrenewed) world lieth in the wicked one," and are content to remain ignorant of the god they worship and serve, who is their implacable foe.

How many who regard themselves as good Christians both in the pulpit and in the pew are self-deceivers? Unless *the love of God* be in the heart and in the life, we are no better than the Scribes and Pharisees who called themselves the children of Abraham and the children of God, whilst Christ discerned them to be the children of the devil. This state of things at the near close of false Christianity and the reign of the arch fiend can not be tolerated any longer. It is the reverse of charity, it is cruelty to-

wards those who are at ease in Zion not to sound an alarm in the consciences of so many who are now deluded and spiritually dead. "What meanest thou, O, sleeper? Arise and call upon thy God," lest he come and sweep thee away from his footstool and consign thee to the awful doom of the impenitent hypocrites and unbelievers. "Awake thou that sleepest and arise from among the dead"—hail the light of the Sun of Righteousness, "and Christ shall shine upon thee."

A Scriptural View of the Adversary, the Devil.

Before concluding this part of my subject I feel it incumbent to set before my young readers in the perilous times before them, a Scriptural statement of the character and agency of the *originator of sin*, who, although he be mortally wounded and is doomed to destruction, he is now *intensifying* his action and malignity against the cause of God and the Church of God and the people of God, because he knows his time is short. I wish also to awaken the utmost vigilance against his wiles, and to call out the whole force of our moral nature into the fullest antagonism and resistance against him—on the part of every one who reads this book—with all brevity.

Much Instruction May be Derived from the Names Given to Him.

The Hebrew Names are Always Descriptive of Character and Agency.

He is called *Satan* because satan signifies "*adversary*," and he is the greatest adversary of God and man.

Devil—the slanderer, because he began, and has continued his evil course by slander.

Beelzebub, because he is the prince of devils, and has proven himself such.

Apollyon—the destroyer, because none of God's creatures ever destroyed so much, and he is restless to destroy or annoy every one.

"The *Dragon* and that old *Serpent* the devil" emblematical of his power and his cunning.

"*The prince of the power of the air*," so powerful as can "wield these elements, and arm himself with the force of all their regions," and but for divine interposition would hurl our earth to destruction.

"*The spirit that now worketh in the children of disobedience*" in a variety of ways, to serve his purposes of malignity and wickedness.

These references are sufficient to prove he is a being of great energy, of powerful intellect, of vast resources, and deep craftiness and destructiveness,—one of the chief of God's works originally, and a powerful antagonist, requiring of us to seek the divine omnipotence to overcome him, or he will overcome us.

There is no evil work on the face of the earth, but he has the chief part in it. He hinders the Gospel, by drunkenness, by vice, by lust and crime and falsehood. He perverts the Scriptures and opposes the cause

of Christ in every possible way. He beguiles men into sin, he knows how to work upon their weakest part, whether it be ambition, love of approbation and flattery, love of pleasure or love of gain and riches, or love of ease and indolence.

He induces the unconverted to believe they shall not be punished for their sins and for remaining unrenewed in the spirit of their mind. And he tempts good men into false positions, and persecutes them in right positions. He is characterized by deceitfulness and craftiness, by envy and malice, by presumption and pride, which he communicates to all his children. He is fierce and cruel, active in doing evil and mischief continually. He tempted Christ, and he tempts Christ's best servants to destroy their usefulness, and those he can't destroy he worries and vexes in a thousand ways, by hard thoughts about God, and blasphemous thoughts against Christ.

He sows discord and strife in families and in churches and among nations. God's people are admonished to be armed against his wiles, to resist his temptations, and to be vigilant and sober-minded, and to quench his fiery darts by the shield of faith, and to give him no inlet into their minds by their entire consecration to God.

We are informed that he will be condemned at the judgment, that everlasting fire is prepared for him, and that God will bruise him under His people's feet shortly, and give them the victory through their faith in God.

The above sketch is sufficient to prove there is a devil and no mistake, and that we have all need of a might that is supernatural, to overcome him, or he will overcome us.

I NOW ADVANCE TO THE THIRD PARTICULAR, VIZ.,

(3.) *How Did Sin Enter Into the Mind of a Holy Angel? What Caused it and How Can it be Accounted for?*

This is one of the deepest and most important enquiries we could turn our minds to in earnest thoughtfulness.

It is here in connection with the *primal sin*—the crisis of all being, when war broke out in heaven, the dwelling place of God, among His most exalted intelligences, that we will find most difficulty of all to grapple with, as in all originations and beginnings, the *modus operandi* is most occult and difficult to comprehend, even in material things, how much more in spiritual things!"

So deep and dark the subject seems, that it almost forbids us searching into it; yet if we *reverently* pursue the enquiry no harm, but much benefit, will result from it, as will afterwards appear.

THE PRIMAL SIN—THE MOST INSTRUCTIVE AND WONDERFUL OF ALL EVENTS.

It will prove when fairly and fully considered how unnecessary the old apologetic system of vindicating eternal Providence and justifying the ways of God to man is, when we get the key to reveal the deep mystery

into our hand. It will dissipate many idle and groundless conjectures. It will invest the cross of Christ and the gospel system of sublimest truth with a new glory. It will reveal much connected with our highest and best interests, scarcely ever thought of, and prove not a dry abstract and obstruse subject, but a most interesting and profitable and most marvellous subject we can take up.

It is in itself the most sensational event in all the annals of history in God's universe—for it marks both the beginning and end of all things, reaching to interminable ages in the issues and results—to all eternity affecting all things created and increate,—and the most wonderful manner in which God acts in his might and majesty, in his mercy and benignity, towards all his rational creation—towards the fallen and unfallen when the blow was struck against Him and His throne, when the great adversary rose up in rebellion against his mild and clement and equitable government, and there was war proclaimed in heaven !—there is an interest and a marvellousness here beyond all conception—all the marvels of romance and fiction, all the history of nations on earth and the most fascinating descriptions of the most gifted among men of *fact* and of *fable* are as nothing compared with this one overwhelming event of the primal sin in God's most holy universe as we enquire into the origin of it, how it was brought about !

I can conceive it although I cannot promise to give anything like an adequate delineation of it such as it requires and deserves !

In what Way was the Primal Sin Originated ?

The fall of the angels in heaven has a closer connection with the fall of man in paradise than people are generally aware of. It is usual with most to trace sin to its source as the glorious Milton traced it to "Man's disobedience and the forbidden fruit whose mortal taste brought death into the world and all our woe." Few go further back than this in tracing the origin of sin. Consequently much darkness remains in the mind respecting the moral government of God and his remedial scheme in its vast scope and significance. To go back to the fall of the angels in heaven brings us to the root of all evil, it is fitted to expand the mind, to open fresh and new realms of thought, to understand the great system of Providence better, to open flood gates of light upon the obscurest moral relationships and the most important moral relationship in which we stand in God's universe—obscure because they have been entirely overlooked and forgotten and not because God has not revealed them and not because he does not want us to know them—the only limit to man's knowledge lies in his indolence, and indifference to know more ; for it is absolutely infinite and boundless and the light of modern science has in part revealed this, but the divine light of revelation reveals it to an infinite extent beyond physical science, and theology has been the least progressive of the sciences because it has been the least explored. But the age of enquiry we are now beginning to live in is destined to extend theology—the greatest of all knowledge into yet unknown depths and this is one of them. Christ and his apostles knew it and made it known, the early apostacy from the truth

in the early ages of the church has greatly obscured our true knowledge of God and of sin and spiritual things, a new era has come and progress is inevitable and most salutary results will follow.

THE USUAL WAY THIS PROFOUND SUBJECT IS REGARDED.

All that has been thought about it is this—"It was pride that caused the angels to fall in heaven," and with this brief superficial way of regarding the great subject it is dismissed as one of those things which is "involved in mystery," and every kind of conjecture has been formed and we are "left in utter ignorance about it." The question seems never to have been raised—If the angels fell through pride, *what caused the pride?* For pride enters into all sin. And therefore sin had entered into their once holy minds before the pride began to display itself in their arrogant defiance of the Almighty.

Of course it is a difficult and intricate enquiry as every one must admit to find out how sin could come into existence at all in God's holy universe, and most of all how it could enter into the mind of such an exalted and holy intelligence as that of an angel of light?

What I most of all regret is that on this profound mysterious subject so many gratuitous and God-dishonoring thoughts and dark suspicions have been cherished. For to say on the one hand: "We don't know how sin entered into God's holy universe," and "to say," on the other hand, "God determined it, God had a purpose to serve by it" is to implicate God as either its author or its promoter in some way or another, and if I can succeed only thus far to disprove these blasphemous thoughts in addition to what has already been advanced to combat them and silence them, I will have done some good by this enquiry, not to speak of still higher objects touching the remedial scheme in its far reaching moral influences that will be attained I trust by it.

OF THE GREAT PRIMAL SIN OF THE FALLEN ANGELS.

Three points I now undertake in the solution of this question to prove: 1st. Whatever the sin was which the fallen angels committed, it was *voluntary* in its nature. 2d. *An abuse of privilege* of the highest order, and 3d, In all probability it had its root *in envy*, therefore, *self-induced, most unreasonable and most heinous in the extreme.*

(*1st.*) *The Primal Sin was Voluntary in its Nature.*

All sin of course is *voluntary* disobedience against God. Sin could not be sin unless it had the consent of the will. If it were not voluntary, it could not be blameworthy, and if it were not blameworthy it could not be punishable.

The obedience God requires to be acceptable must be free, spontaneous, and spring from love. Love is not love unless it be free and spontaneous. Love cannot be coerced. Love is delighting in its object or in its labor of love. This is the high motive that God—*the Supreme Excel-*

lence—sets before us in his holy law, which we have reason to believe is the law of God for every holy being of every holy realm. It is not, however, a matter of voluntary choice in the sense of any rational creature being *at liberty to love or not to love God supremely*. God has made us and all his rational creation for Himself—made us to the end of loving Him, delighting in Him, honoring Him, serving Him, obeying Him, and doing, in short, His will, that we may have no will but His and therefore to love Him supremely is the law of our being, as rational intelligences, capable of knowing such a father and of finding our true well being in his approval of us. If this be true with respect to man, it must be true of the holy angels, who are higher in the scale of creation than man and consequently better able to know God and receive higher delight from their communion with the Father of their spirits than man is capable of in his lapsed condition. God's claims upon their free, spontaneous and voluntary supreme love and obedience are obviously without limit. While therefore the law of God to love—to love Him supremely and their fellow angels with the love they love themselves their own being is both most binding and inviolable while it is nevertheless free, spontaneous and voluntary—binding in the sense of infinite obligation, and voluntary in the sense of it being most agreeable and most natural and most dutiful and most rational as well as most beneficial. No higher end can be gained, no wiser course can be pursued.

The moment, therefore, free, spontaneous, voluntary, supreme love to God ceases, that moment the law of the rational moral nature is broken, and another object takes the place of God and he is disowned, forsaken, and disobeyed and dishonored, and instead of finding freedom there is now slavery, bondage, death. There to the admiring view of the holy angels was a manifestation given of an infinitely perfect creator, possessed of every possible excellency in the utmost perfection calculated to call forth most sweetly and spontaneously their highest admiration, their profoundest adoration and ecstatic delight and jubilant joy and supremest love and warmest affection and adoring praise and infinite rapture!

There was therefore nothing in God to alienate them from Him, but on the contrary everything to bind and unite them to Him.

There was nothing in the universe to estrange them from His creating energy, pure and perfect with exalted intellects far above man, with hearts attuned into harmony with the infinitely perfect nature of God—the supreme excellence.

How then did they become different from what God made them? How could they fall at all? That they did become different from what they were originally made is matter of fact, that they did fall is matter of history!

No conjectures of ours can account for a thing so unaccountable. We are shut up to the necessity of seeking a higher wisdom than our own. Has Scripture afforded us any help here? It has. What then saith the Scripture? It tells us plainly their sin was self induced because it tells us it was *voluntary transgression*. Where?

JUDE v., 6.

That the *sin* by which these once glorious beings fell from their exalted state was, their own personal and voluntary sin is, here clearly disclosed:

"And the angels which kept not their first estate, but left their own habitation, He (God) hath reserved in everlasting chains under darkness unto the judgment of the great day." This taken along with what the Saviour said about the originator of sin, that "he abode not in the truth," will be sufficient evidence to prove that their sin was voluntary in its natur —the point to be proved and established.

And here the original requires to be carefully considered, it brings out this point far more clearly and forcibly than either the old or new version. I would here remark at the same time, that no English reader need be shaken in their confidence and reliance upon the translations—all of them, the Vulgate, the French (which is often more transparent and correct than almost any other) and every other version, are substantially correct, and cannot mislead the English reader, or any other reader of any translation. Why, then, "bother" about the original at all? Simply for this reason—in all matters of careful enquiry, as the present, why not "bother" about the original, since it is in the shades of the meaning that we get at the *pith* of the matter under consideration.

Any one who has studied foreign languages must know that no translation can possibly give the original text in its idiomatic nicety and exact similitudes, it is like taking plants out of their virgin soil and putting them into a hot-house, or into an uncongenial, unnatural soil, they lose their original lustre and strength and freshness, although you still have the plant in its root and stem, and I would far rather avoid so much reference to the original for this very reason, that it cannot be sufficiently understood by the effort made without seeing it. And this fact should make the English reader exercise a kindly, grateful feeling towards all the repeated efforts of translators, and not get suspicious or fault-finding, when they all do the best they can to instruct the English reader, with their laborious and often thankless task.

This digression I consider necessary, both as a shield to myself and my honored and learned brethren in the path of educating others, who need it.

The Voluntary Nature of the Primal Sin,

Is clearly indicated and satisfactorily proved by the testimony of the Saviour as traceable to the sad conduct of the adversary, of whom He said, "*he abode not in the truth.*" Christ could not have blamed him as He did, if he had not of his own accord lost his original integrity by his apostacy from God. The very point of His denunciation centred in this, that "he abode not in the truth," and if it had not been voluntary it could not have been blameworthy.

The Apostle Jude seems to have been looking at the apostacy of the angels that fell in this very aspect of it, when he wrote these distressing and melancholy words in his epistle (v. 6) "And the angels which kept not

their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day." And the fact of it being a voluntary apostacy is more intensely expressed in the original in the words he uses, by the mould in which they are cast.

First he puts their case before us in the light of not holding to their original condition of high personal monarchy, but of themselves divorcing themselves from their primeval nature of strict rectitude and integrity ; and next he puts their case in the light of its issues, having disqualified themselves for remaining in heaven, he tells us, they left their glorious principality. He does not say whether they were intent upon further rebellion, although facts prove that they were, but he informs us they were put under restraint, not destroyed, but chained up, as criminals among men are put in chains in a prison, and reserved for trial at the next assizes, so the fallen angels are reserved in everlasting chains under darkness, in their gloomy cells, unto the judgment of the great day----the great assizes of the universe, when we must all appear before the judgment seat of Christ, to answer for the deeds done in the body, as well as he.

Their case may be illustrated by a man holding a high position of trust as a banker, when he does not retain his integrity, but defrauds the bank and appropriates to himself what does not belong to him, he has to abscond from the bank. If the angels had kept their original integrity they would have been in heaven still, like the unfallen angels, just as the absconding banker need never to have absconded had he kept his integrity, if he had not forsaken his true self and divorced himself from himself, so to speak. He lost his situation by it, and so did they lose their principality in heaven by it. But for the banker to lose his character was a far greater loss than that of his situation. As soon as his integrity was gone he was morally ruined, and so were they as soon as they divorced themselves from their original nature ; and as the banker was voluntary in his act of defrauding the bank, so were they voluntary in their act of defrauding God and heaven of their just and rightful claims to their dutiful service.

Further, we learn from another Apostle another view of their case. Peter II., Eph. II, 4, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Here is a proof of the awfulness of their crime, "God cast them down to hell." Would not suffer them to remain in heaven any longer, being unfit to remain in it. And God would not have so dealt with them if their sin had not been their own act and deed---their own self-induced and voluntary transgression. And the great judgment day will prove it.

(2.) The Apostacy of the Angels was an ABUSE OF PRIVILEGE *of the Highest Order Conceivable.*

The fall of the angels implies they were placed in a position of *probation*, or trial. Just as our first parents were placed in, and as we all are placed in, with all the intelligent creation of God.

The principle of moral probation is a most equitable principle. It is

founded on justice to the well-deserving, and of justice to the ill-deserving.

It is the principle on which men act in all the moral spheres of life; and human life could not exist without it. The prizes in life are won by those that work for them and win them.

Young men, when industrious and persevering, and dutiful and faithful to their employers, "get on," are promoted, and rise. It is to the interests of the employer to keep hold of them and reward them for their good merits, and encourage them in well-doing. "Seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men."

God is pleased to act upon this principle. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." God is always found identifying His glory and honor with our interests and advantage, and connecting our duty with our felicity.

The holy angels, while unfallen, knew all this law of divine equity for the promotion of progress by well-doing, and for the prevention of moral elevation in the ill-doing, better than we can conceive of it.

Consequently their voluntary disobedience is all the more to be wondered at. How they could ever relinquish such an exalted state of blessedness and ennobling elevation, getting higher and higher in moral excellence and attainments for evermore, and for them deliberately to choose the reverse position and sink downwards and downwards for ever in irretrievable wretchedness and woe, is scarcely credible! But the very ring of the words of Jude is in our ears: "The angels who kept not their first estate, but left their own habitation"---are now in perdition! And the Saviour, who was ever meek and mild, we have heard Him denouncing the devil as their ringleader, and guilty of a crime the most awful and atrocious in the universe! for he became "the father of the lie" that has corrupted the moral creation of God, and ruined man, as we heard Him delivering the terrible indictment against the prince of the fallen angels, as "he who abode not in the truth," but "was a murderer," "a liar from the beginning and the father of the lie," that has done all the mischief and spread all the sin and misery among angels and men.

We can form no adequate idea of the exalted blessedness and moral greatness the rebel angels forfeited by their voluntary apostacy, but *they knew it*, and therefore their rebellion was *an abuse of privilege of the most exalted order*, that we can scarcely believe it to have been possible. But alas, it is only too true.

Oh, what golden crowns of glory, honor and immortality they cast away! What unsearchable riches in knowledge, in moral excellence and spiritual blessedness they forfeited! What exalted privileges! What magnificent prospects! What rapturous joys! What infinite blessings! they sacrificed. And for what did they make the exchange, by becoming contentious, by not obeying the truth, but obeying unrighteousness? Tribulation and anguish, and a heritage of woe unutterable and unending. How unequal to the task they attempt, of disenthroning the King of Glory! the Lord strong and mighty, the Lord mighty in battle!

"Ascribe ye greatness to our God, he is the rock, his work is perfect;

for all his ways are judgment; a God of truth and without iniquity, just and right is He. They have *corrupted themselves.*" The rebel angels are a corrupted race of angels. God the Holy One infused no ingredient of evil into their nature, as it came pure and spotless and perfect from his omnipotent hand.

By their own voluntary disobedience they fell from their exalted eminence.

By their own spontaneous, self-willed abuse of privilege they sank to the bottomless pit, and all they have gained by their infatuated choice is, only evil and nothing but evil, and that continually.

This leads to the great fundamental question: —

(*3.*) *How Can it be Accounted For? Was it not Envy?*

How a holy creature could sin is a profoundly interesting question. The solution of this problem is however extremely difficult. No *predetermination* on the part of God can be permitted to enter the mind, as that would destroy the free agency of the creature He had made responsible for his own acts.

God moves in *His* circle, the creature moves in his. God never interferes with the creature's freedom. He knows from eternity all he will do, and so much does he respect his creatures' freedom that he suffers its abuse. The existence of sin proves this, and our daily observation and experience proves it. But there is more than prescience, there is his eternal purpose, which He carries into effect that nothing can possibly frustrate. But His secret will being unknown, except in as far as he is pleased to reveal it, is, his own determinate council.

All good comes from the author of good essentially. All evil comes from the creature of his own will entirely. His over-ruling power and infinite love are seen in his providence. Day unto day uttereth speech, night unto night showeth us knowledge. He only doeth wondrous things. But he never infringes on the freedom of his responsible creatures which is their inalienable birth-right. He has made such provision that all can be made eternally happy; but such a provision that has its sanctions as law, that regulates its participation by the creature, and is even a law to the Creator, being the expression of his own most holy, wise and benignant will. Order is heaven's first law and thererore God is not the author of confusion but the God of infinite perfection, therefore every mouth shall be stopt that quarrels with its maker and his eternal reprobation of sin marks the absolute purity of his infinite nature and cannot be found in Him by *predetermination* or *in any other sense whatever.* Christ's sublime utterance: "Who of you convicteth me of sin?" will ever remain unanswerable.

I have said in reply to the enquiry now under our consideration, how could sin enter into a holy angel, that *in all probability its root was "envy."* I freely admit that what I now advance is only a theory of my own, for the simple reason that nothing explicit is stated in Scripture upon this point. It is an open question, and theorising is the only possible way of reaching

what is unknown. As in Algebra we reach an unknown quantity by known quantities, so here by means of three known things respecting envy I want to find a fourth thing, whether the Apostacy of the fallen angels may not have sprung from the working of envy in their minds?

1st. Envy is a prolific root of sin among men. 2nd. Envy, in its entrance into the minds of our first parents, when innocent of sin, produced their apostacy from God, and in its course on earth, envy is the rival of heavenly wisdom. 3. Envy is the equivalent of what zeal is in a bad sense. The enquiry can do us no harm, it may be the means of doing some good.

(1.) *Envy is a Prolific Root of Sin Among Men.*

There are many root-evils among mankind. 'The love of money is a root (not the root) of all evil. (No definite article is used in the passage, 1 Tim., vi., 10.) The love of approbation, fame, pleasure, ease, power, &c., are all root-evils. Horace, in his first ode, gives a very complete picture of the motives or springs of human conduct.

But of all root-evils, envy, although least thought of, is the greatest. If we look around us and trace the origin of the most of evils in society---- discontentment, covetousness, detraction, strife, pride, quarrelling, war, etc., envy will be found to be the most prolific root of evil among men. One sees another possessing something he does not possess, and he becomes envious of it, and cannot rest till he has it, whatever it may cost, or whomsoever its acquisition may injure. The *devil* is called the "*envious man*" in Scripture, who sowed tares among the wheat, because he did not wish his neighbor to have a better crop of wheat than himself.

Now, as like produces like, and as we can always judge of the cause by the effects, may we not see the adversary almost everywhere in society under the aspect of envy and greed and covetousness?

Envy slew Abel, sold Joseph and murdered Christ. Envy has destroyed more than the sword, pestilence and famine. It is cruel as the grave and stabs with a mortal wound the reputation of noble minded men, whom death cannot harm!

Go where you will – in any country, enter the society of any circle— rich or poor, religious or irreligious, and you will find envy at work tearing neighbors' characters to pieces, under-rating others to exalt themselves with vanity and lies.

Envy is the greatest violater of the second table of the decalogue. It is therefore the most prolific root of evil among men. It is the devil's chief factor and what we find in the representative usually agrees with the represented.

(2.) *Envy led to the fall of man and therefore it may have led to the fall of the devil and his angels.*

It is the rival of heavenly wisdom all the world over and it may have been God's rival in heaven.

The Apostle James (Ch. iii, 14) contrasts envy with heavenly wisdom thus: "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocricy." In carnal wisdom and envy we have the very devil incarnated among men; in heavenly wisdom and charity we have Christ incarnated as the former was and is Christ's rival on earth he may have been the rival of Christ in heaven through envy, and fell and came to finish his rebellion among men.

(3.) "Envy" is the Equivalent of what "Zeal" is, in a Bad Sense.

It is a curious circumstance that the same word has often two quite different and opposite meanings in all languages. The word "*Zeal*," in a good sense is, "*holy fervor*," in a bad sense "*wicked envy*." It is so rendered in Scripture. Because the original word (*zeelos*) from which our English word "zeal" is derived, bears these two meanings according to its application, which I say is a curious circumstance, and as it is a common law of language, it reveals *a law of the mind*, which law will help us to establish our theory, respecting the *feeling* in the mind, when misdirected, that may have precipitated the holy angels to headlong destruction, and it seems to teach us many a lesson. "*Zeal*," in a good sense, means burning ardor in the soul for that which is right and holy and good and commendable, when rightly guided—tempered with prudence, enlightened by knowledge, and pure in its motive, being actuated in its glowing ardor, its bright burning flame, and kindled by love to God and love to man.

But "*zeal*," in a bad sense, is quite the opposite of this, when it burns from self-aggrandizement and from selfishness in any form, when it burns to gratify the malevolent affections in man or angel!

Likewise when "zeal" is misdirected in connection with religion and the highest objects in existence, how injurious it becomes, and how it cloaks itself under the pretense it is zeal for God. The same burning ardor which would lead to martyrdom with triumphant valor, and place its hallowed shrine with unmoved decision on the burning pile, and exult in the flames that consumed the body to ashes, would, when misdirected, draw the sword of persecution, destroy human life without a single scruple or self-accusation, and go to every city and village, "breathing out threatenings and slaughter," as Saul of Tarsus once did, and glory in it, as evincing devotion to the cause of religion and God!

The Deeds which Men Most Admire; Stark Naked, are Deformities that are Painted with Unhallowed Fire.

Of course everything is *conditioned*. All knowledge, all emotion, all motive, all action is, in its nature and tendency, good or bad, according to the principle of its relationship, in which it exists and moves in its orbit.

Guided by this general law, our translators give an illustration of its connection in the particular use of the word, which is always the same word in the Greek original, zeelos—zeal. It occurs about sixteen times in the New Testament Scriptures, and their rendering is in all the cases where it occurs, very happily or appropriately given. It is derived from the verb (*zeoo*) to burn or glow, and in itself it means simply "*a fervid affection*," while its play and exercise, as *directed*, shapes its nature and proves its meaning in that which is good or bad—the author of it being the responsible agent for its production and direction. And therefore there is *something* here worth diving into, in connection with the most astounding fact in the universe of God—how *sin* could by any possibility get an entrance and find a dwelling place—a home, in the bosom of such holy, upright and pure and intelligent beings as the holy angels?

The Word 'Zeal' in its Two-fold Sense.

But to establish my ground of argument, and strengthen the basis of my theory concerning this most inexplicable, most marvellous phenomenon, I will produce the evidence of the fact that the word zeal is so translated in New Testament, and so regarded and distinguished in the Greek classics, with all brevity, so as to arrive at the disclosure it opens up, or may be conceived to reveal, in this most thrilling tragedy of all tragedies in all the universe of God! John ii., 17—as applied to Christ, when His holy zeal burned for the purity of His Father's house, predicted in Ps. lxix., 10, 'The '*zeal*' of Thine house hath eaten me up'—consumes me like a flame with its very intensity. And the Hebrew word here quoted (Kineah) means '*zeal*' or '*envy*,' according to its application, and often '*jealousy*' (Numbers v., 14, 15, &c.) II. Cor., vii., 7,—Translated '*fervent mind*,' indicating the zeal or warm affection of the Corinthian Church towards Paul, the glorious champion of the Gospel he once despised. II. Cor, xi., 2,—Translated '*jealousy*,' as indicating Paul's zeal for the unity and purity of the Corinthian Church, both the verb to be zealous and the noun zeal are here used.

These are three instances of the word 'Zeal' as used in a good sense. See Rom. x. 1, for its perversion by the self-righteous Jews, and Phil. iii., 6 for its perversion by Paul in persecuting the church.

Now for its application as indicating '*envy*.' In Acts v. 17, when the high priest rose up and all they that were with him—being the sect of the Sadducees—and were filled with 'indignation'—the zeal of 'envy' rather I think here, or a mixture of the malevolent feelings—"and laid their hands on the apostles and put them in prison," because they were proving their apostleship too well in the miraculous powers conferred on them in healing the sick and casting out demons—and doing no harm whatever. "Zeal" here was worse than "envy," it was malice mixed with arrogance and spite, etc.

II. Cor. xii., 20. Classed with the worst passions of human nature and closely allied to them and usually productive of them, such as debate, wrath, strifes, backbitings, whisperings, swellings of pride and tumults of

disorderly meetings—"Envyings" (plural used) can claim all these for her offspring. And so is it in the plural used in Gal. v. 20, in the obvious sense of the most debasing and corruptive passions of depraved humanity "Envyings" or *wicked emulations*—full of lust and crime and abominable idolatry—enmities, seditions, murders, drunkenness, revelings, and such like works of the flesh which exclude from the Kingdom of God!

NOW AMONG THE GREEK CLASSICS

the same applications are made of the Greek word zeelos, in a good sense it is equivalent to the Latin 'Æmulatio'—'emulation,' that is commendable and so translated by Latin writers. In a bad sense its Greek equivalents prove it to mean dark suspicion, cruel jealousy, insatiable greed, foul ambition, and connected with all the basest human passions. So say Plutarch, Plato, Hesoid, Lucan, Euripedes, Sophocles, Demosthenes as well as Seneca and Cicero, Virgil, Horace—*invidia*—looking between rival interests producing 'envy,' hatred, ill-will, spite, grudging, an ill opinion one man has of another, malice, maliciousness, displeasure against one—so that it is very prolific of evil when once it enters the mind.

"A sound heart is the life of the flesh, but 'envy,'" says Solomon, "is the rottenness of the bones."

A LITTLE LIGHT BEGINS TO SHINE ON THE DARK MYSTERY.

Now, what I have got to do is to find a link of connection to lead from these known quantities, admitted facts that envy among men is a prolific root of sin, that the course of its history illustrates whence it came from. Envy is the tempter of the happiness of the embowered pair in paradise and produced envy in the tempted to secure their fall and from the rivalry between Satan and Christ on earth—the only *two* combatants in it as illustrated by the religion and dominion of the false god and the true God and further from the third fact that the word zeal in a bad sense means envy—I raise the question, May not envy have something to do with the fall of the rebel angels, inducing in some way or another their rebellion against God?—the good zeal, the holy flame through an error of judgment turned into an unholy flame of evil passion, as all will admit that *sin* is in every case of its committal an error of the judgment at least in its initiation or commencement.

The great difficulty now to overcome is, to find out by means of these known quantities the *unknown quantity*—the solution of the problem.

We found *the unknown quantity* before, from the three known quantities for the Scientists, perhaps we will do the same here. The reader will remember when considering the doctrine of the "final causes"—speaking of design in nature [Sec. III.] In seeking to reconcile the different theories of the philosophers I adduced the two facts of *good and evil*, the third fact *probation*—and out of these came the *revelation of the divine Archetype* in the universe or *fourth quantity* confirmed by divine revelation. Probably out of the *probation* of the angels in heaven we may find the lost link here also.

The Lost Link Searched for and Found.

I have found the lost link, and I think I see the key attached to it that will fit all the wards in the locked-up mystery, and open it to our amazement. At least we will see whether it is so or not. But still the subject is difficult to grapple with.

A few moments' reflection will show us the lost link. And after it is found every one will say, "Of course that's it"—"and everybody knows that." If so there is no need for me to say a word more.

"Now, Mr. Frederick, you have been sitting silent never so long—I want you, Frederick, to tell me what you think about this matter, and I want to ask you if you can tell me how to unravel this mystery—how sin came into God's holy universe?" "Well, sir, I think it is impossible for any one to account for the entrance of sin into the holy mind of a glorious intelligence as that of an angel of God. And if any one should say after you tell us where the lost link is to be found, it is what no one, as far as I know, ever knew anything about it. At the same time you have already stated it would be found where the other lost link was found, for getting at the final and grand design of God in connection with all that is so perplexing in His material universe, and if I recollect right, you said it would be found in the probation, or state of trial, we were now in, and come out of that." "Exactly so, Mr. Frederick, I am glad you are paying so much attention." "And further, I think you said a little ago, the same thing might be applicable to the angels. But what you can make out of their probation I don't know, nor any body else, but I should like to hear it."

The Probation of the Angels in Heaven.

"I have said, Frederick, a little reflection upon the probation of the angels will find us the link that seems to be lost, or the thing in which the mystery will necessarily come out of, because their course of conduct put an end to their probation in heaven, and as that course had the entrance and working of evil in it to their expulsion from heaven, it is there we are to find the lost link. You understand me, Mr. Frederick?" "Perfectly. You say it is in connection with their state of probation in heaven that we are to find out how they lost their original rectitude." "Of course it is, and now you will see the force of my remark, that every one will reply there is no other way but that to account for it." "Yes, true, but then the thing is to find out the origin of their voluntary transgression, their abuse of privilege so exalted and glorious, when they distinctly knew how sinful how unreasonable and hurtful and disastrous the consequences, both to themselves and the moral creation of God, their conduct would prove, and above all, how dishonoring to their Maker and rightful Sovereign in heaven it would be. Indeed, the more I think of it, dear sir, the more inexplicable it appears to me, and I get quite bewildered over it, and can scarcely think at all. It is unaccountable, so perplexing, so entirely unreasonable as to appear utterly impossible, and I begin to ask, can it be true! Is it not a wild delusion?"

"But, Frederick, it is nevertheless too true, alas!" "Well, it must be so, because of all the evidences that prove it into which you have gone so thoroughly, and at the time you were bringing forward these evidences of the fact, it appeared to me to be unnecessary, for who can deny or disprove them?"

"Yes, Frederick, the whole creation groans under the burdens that first transgression laid upon it.—All the misery, all the tears, that ever have flowed from eyes once bright and happy, all the anguish, the agony, the unutterable woe, which these six thousand years and ages previous have recorded in the experience of the wretched victims of the *primal sin*, which none but themselves and heaven know anything of, bear witness to the awful fact that these once bright and holy intelligences drifted away from happiness to misery, from glory to ignominy, from holiness to wickedness, like some gallant bark sailing on the glassy sea, and making a pleasant and prosperous voyage, springs a leak and sinks down into the abyss, and can never rise to sail again!

"It is too painful a subject to dwell on, dear Frederick, and therefore too true a reality to doubt of. And however difficult to comprehend, Rouse up and give me your attention a little longer, and perhaps we will find it out after all. We will have to adopt an expedient, however, to help us." "And what can that be?"

"It is the usual help that comes when everything else fails, as in exploring expeditions, when all positive knowledge fails us, when only doubt and difficulty and darkness surround us."

"What in all the world can that expedient be?"

"It comes to light up our pathway in the dark, it comes to take us on its wings, and bear us away into new regions, where the foot of man has never trodden, and where all is bright! There is no other way to master the problem, I guess."

Here Frederick half thinks I have gone out of my mind with the intense study and application this deepest, darkest mystery has required. He eyes me with a sort of strange bewilderment, and I burst into laughter and say, "What's the matter, Frederick, what's the matter?" "Oh, nothing," says he, "I was only thinking you were getting out of your line of thought a bit, and I was puzzled where you would find your expedient." "Well, Frederick, here it is. It is Imagination."

Imagination must help us where positive statement leaves us. No sound reasoner can ever object to our calling in the aid of the imagination when reason is its guide, and well authenticated facts such as the three factors I have mentioned are made use of, and other available sources of knowledge are drawn upon. For imagination so guided is only a higher form of reasoning, although it takes the form of speculation. For if speculation be inadmissible where imagination is necessary to reach the invisible, how can it ever be reached? Imagination is one of the most exalted faculties God has endowed us with. Its sphere lies in the invisible—the unseen, the spiritual and the eternal. To deny its aid is to shut ourselves out from the most exalted spheres that we are capable of soaring into. Therefore, if speculation be denied, our highest knowledge can never be reached,

for if the result of speculation be a paralysis of itself, the consummation of knowledge is the condition of intellectual barbarism. I claim, therefore, the legitimate use of imagination in the present case, in keeping with established facts, as necessary to the solution of our problem, how Sin could enter the mind of a holy angel?

Scenes in Heaven.

In plain words, in order to realize the Probation of the angels before the rebellious ones fell, it is necessary to conceive of their probation, and to have the test of it by which they fell.

Now we know that God is pleased to reveal His mind and will from time to time to the angelic hosts, because in the divine revelation of John such communications as the two I am about to mention are stated. These communications relate to the coming events in the Book of the Providence of God.

In Revelation, chap. v., we thus read: "And I saw on the right hand of Him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, who is worthy to open the book and to loose the seals thereof? And no one in the heaven, or on the earth, or under the earth, was able to open the book or to look therein." It is a divulgence of vast interest. The Apostle John, like ourselves, was desirous to know things, and he is represented as weeping because no one was found worthy to open the book, and he was desired not to weep, because the Lion of the tribe of Judah, which is Jesus Christ, would unfold the book, and He came and took the book, and all heaven paid Him their homage, and they sung a new song, saying, "Worthy art Thou to take the book, and to open the seals thereof; for Thou wast slain, and didst purchase unto God with Thy blood out of every kindred and tongue and people and nation," and so forth. This was an announcement about the progress of the Gospel in our world.

In another part of the Apocalypse we find this vision, chap. xv., relative to judgments upon the earth reflected by a glossy sea mingled with fire, and the victorious disciples of Christ that overcame the adversary are represented as standing by the glassy sea with harps of God, and they sing the song of triumph,—the song of Moses and the Lamb, saying, Great and marvellous are Thy works, O Lord God Almighty, righteous and true are Thy ways, Thou King of Saints. Thus celebrating Jehovah's praise for the conquest they had gained over the beast and over his image, and showing that heaven is much interested in our best interests and what transpires here is recorded there and calls forth songs of praise to God the Lamb.

THE FALL OF THE ANGELS PROBABLY FORETOLD TO THEM.

It is conceivable that a divine communication was made respecting the creation and fall and redemption of man to the holy angels before our world was formed.

And it is to this announcement that I attach great importance as giving

us the solution of the problem and requiring the exercise of the imagination to reach it.

The points to be very guarded in are the substance of the revelation given and the manner of it, such as is calculated not to diminish but increase the holy fervor of supreme love to God, such as is calculated not to weaken but strengthen their steadfastness and devotedness and loyalty to their rightful and sovereign Lord,—to awaken vigilance because danger is near, to kindle their zeal for the honor and glory of God in his service and prove the test of their future career in their being advanced to higher honors and richer crowns of glory or to deep and eternal disgrace and misery.—And nothing in the revelation in the least calculated to have the effect of awakening envy or jealousy or to precipitate them into rebellion and revolt, but to test their zeal, their faith, their love, and to be for their highest interests and progress in their moral perfection.

For it is wrong to think the holy angels are beyond increase of knowledge and increase of moral perfection, since they are neither possessed of absolute perfection like God nor can ever be without progression both in knowledge and moral excellence on the principle that God is infinite and they are finite and it cannot be otherwise.

Far be the thought from every mind that God ever tempted any one of his creatures to sin in all his condescending communications and intercourse with his creatures as their probation is founded on his infinite equity and love.

THE ANNOUNCEMENT CONCEIVED TO BE GIVEN IN HEAVEN.

In keeping with these conditions stated and far more in the infinite essence to guard the announcement and make it worthy of his immutable and glorious perfection, let us soar away to heaven and see its glory and hear its rapturous songs and realize some great and wonderful announcement given relative to the fall of the angels.

It is a high court day in the royal palace of heaven. The Son of God in his uncreated glory appears in the likeness of the son of man (as described by John in the book of Revelation, Ch. i. 12-15,) sitting in glory ineffably bright on his exalted throne, a vast assembly of all the hierarchs of heaven are there representing all its innumerable thrones and dominions and principalities and powers, clothed with majesty, in robes of resplendent brightness and beauty, and their countenances beaming with intelligence and love and gracefulness surpassing the splendor of the meridian sun, sitting on their magnificent thrones. But the Saviour in his glory increate infinitely outshines them all. And now and for some time

"*There was Silence in Heaven.*"

Deepest silent thought and fervid emotions and wonder now fill the minds of all these angelic hosts above. They anticipate a new and great revelation from the great eternal Son of God that is now to be vouchsafed to them. They are searching out what it will be. They know it will be of surpassing interest and of infinite moment. A glorious song is sung in

deepest adoration of the great eternal Son of God with harps of gold—a song of praise and of triumph, resembling that which Moses and the children of Israel sang when Pharoah and his hosts were drowned in the Red Sea, saying, "I will sing unto the Lord for He hath triumphed gloriously" —in anticipation of the conquest over the foe that is to arise in the universe of God to dethrone the eternal Son of God, the majesty of heaven and earth!

The Saviour opens His mouth, and words flow forth with grace so sweet, and in grandeur so great, yet with tidings so wonderful as to exceed all they had ever thought or heard before, that all their hearts are full of sympathy with Christ going forth to conquer the foe, and with zeal for His victorious conquest they all unite in triumphal song, as from blessed voices sweet uttering joy, and heaven's high arches ring with their loud hozannas, blended, however, with deep personal emotions of sympathy with their dishonored monarch and concern for themselves at the prospect of a malicious foe invading heaven to dethrone their King and endanger their own peace and safety, and that mighty foe to be one of themselves, and thus they sing:

"Holy, holy, holy, is the Lord of Hosts—the whole earth is full of His glory!—Who shall ever dare from *among us* to rise up in rebellion against Thee? O Lord, the Lord who is strong and mighty? He shall ever be, He shall ever be, our *ever*-glorious, *our ever-glorious KING*, and we His most loyal, His most loyal subjects for ever and ever! For He alone is entitled to our supremest worship and service and praise! NONE can ever dare Him to battle, or lift up their puny arm of rebellion against Him! For He is the Lord—the Lord strong and mighty, the Lord mighty in battle! None can ever conquer Him! He is the King of Glory! and nothing but victory and renown can attend the goings forth of our adorable King, for He is the Lord of Hosts, and terrible is His name! He is the Lord God Almighty. *He will triumph, He will triumph, over all His foes! He will triumph over all His foes*, for holy is His name! Holy, holy, holy, great and mighty is our King! He is the King of Glory, the Lord of Hosts is His name. Allelujah Allelujah, Amen."

The announcement made by the eternal Son of God to all the assembled hosts of heaven on this great occasion of His revealings of His Providence, let us reverently conceive to have been to the effect:

"That a new world would be formed as the residence of a *new order of creation*, very different from them. They would not all be created at once, but gradually increase from the first two of that race to such a number that no man among them would be able to number. *Man* is the name to be given to that new creation, being made out of the ground as to his body, but formed after the *Divine image* as to his intelligent mind. That in that world a great conflict between good and evil would be waged, and a

great question decided as to *His* OWN rights of sole monarchy over the universe. That man, created in the Divine image, would be *tempted* by *one* to disobey the will of God, and fall from his state of happiness and holiness. That the Son of God would go down to their habitation and proclaim a Saviour, and predict the doom of the tempter, who should be *one* FROM AMONG THEMSELVES, who would rise up against the Son of God in heaven!" And at this revelation all the angelic hosts are filled with consternation and alarm and astonishment! "That He would restrict and punish that seducer, and take up the race Himself as the special object of His care and solicitude, unite Himself to it by making the nature of man the temple of the Deity; and in single combat *as a man*, He would contest the claim of right to that alienated offspring, and suffer and expiate their guilt through His own death on an ignominious cross! That He would thereby conquer His antagonist, and through the instrumentality of men specially raised up and qualified to make known His *purpose of grace*, many sons and daughters would be brought to heaven, who should rise to the highest honors in heaven, and the Son of God would Himself sit as the Son of Man in the throne of heaven, and the saved who through Him overcame the adversary of God and man, would sit with Him on His throne,"—or something, probably, to this effect, as the sacred Scriptures suggest to us.

Misdirected Zeal Now Begins to Manifest Itself in Heaven.

A mighty prince among the angels, whom we shall call Lucifer, in his zeal for the honor of the Son of God, begins to entertain a thought, he regards the condescension of the eternal Son of God as too great a condescension for Him to stoop to, and thinks the enterprise might be transferred to one of their own number, and that he himself, if permitted, would undertake to be man's deliverer, would be willing for Christ to take His nature upon him for the pleasure he would have in saving man, and for the glory of God in undertaking it, and he revolves and revolves the matter in his mind, and says, like Peter, "*Far be it from Thee, Lord!* Let me go instead! I will go and die for Thee." He thinks of the prize to be won, and he desires to win it, and become heaven's king. He informs his large principality of it. They approve of his *zeal for God*, and perceiving how it would exalt their chief, they unite with him in the proposal, nay, they insist upon it being done as a wise, benevolent and dutiful thing to be undertaken, and approve of his proposal and intention.

The Saviour informs Lucifer that He Himself must alone undertake it. At this the prince is displeased, and his flaming zeal for the honor of the Most High is changed into flaming zeal against Him, and there is war in heaven instantaneously, among the angels, which results in the expulsion of the rebel angels, with their prince, from heaven.

Reviewing the Conception.

I don't know, Mr. Frederick, how many objections and faults and exceptions will be made and taken against the above conception of the probable way sin came into existence in the mind of that once so great, so ex-

alted, so zealous an angel of God, as he who rose up in rebellion against the Son of God—who is the only revealed God in heaven and on earth. But I know that there is a great deal connected with the conception that might go to strengthen it in its bearings upon the "solution of the mystery" of evil and the mystery of godliness—God-man manifested in the flesh, seen of angels, etc. Of course the way I have put the case partakes of the imperfection of our fallen nature, and I almost feel afraid of my conception, lest it be at variance with Milton's suggestion, when he says :

> "Heaven is too high for thee to know
> What passes there, be lowly, wise."

Mr. Frederick says :—"Nothing can be done without some one thinking it is at fault and the most ignorant and empty heads are always the most conceited and the first and loudest in their talk; it matters not what it is, they will have their self-assertions made for they like to hear themselves speak and offer up the incense of self-adulation to themselves so that it is best never to mind them."

That's true enough, Frederick, but I want you to tell me how the statement, given by way of a supposed communication to the angels in heaven, approves itself to your mind, and how it may possibly give us the key to the solution of the mystery and if there be any valid objection to it? Does it fulfil the conditions that were stipulated?

"I see nothing whatever in the conception of the statement," says Frederick, "to offend the most fastidious taste or to warrant any valid objection, because it fulfils the conditions required in it to preserve the free agency of the exalted intelligences in heaven, to bind them to the throne of God in their loyalty and love, and nothing in it to induce disaffection, alienation and disobedience to his all-wise and unerring will. It is free from objection I consider on the side of the philosophy of mental science, tracing the feelings to the thoughts and the actions to the feelings. The mental law of suggestion with reflection is clearly followed and what serves the purpose in view—the issue corresponds with the thing sought for in the terrible crisis in the fall of the rebel angels and its consequences. So that out of their *probation* comes the solution of the problem and the conception is the key hanging upon that link—a link lost to them and lost among men. The basis of the conception of free communication of the purposes of God in heaven is laid in his recorded revelations in the Apocalypse, and the boldness of the conception being kept within the limits of the recorded facts of the Bible and within the sphere of probability, not to speak of possibilities, justifies the moral courage by which the conception is distinguished."

"But, Frederick, what I wish to know is, wherein it is at fault in any way or open to objection, for mind, it is only a *theory* and as such it should be regarded, and not regarded as a *dogma* but kept where all theories should be always kept, *sub judice*, in an even balance of the mind."

"Well, the only thing wanting, I think," says Frederick, "is for you, sir, to show and open out the process of the solution, how the known quantities have reached or enabled you to reach the unknown quantity especially relating to "zeal" turned into "envy," and to produce further confirmations of the result arrived at as being in accordance with sound reasoning, for

even should your conception after all be not the solution of the mystery, if you can demonstrate further the probability of it, that is all any reasonable mind can ask, since to prove the absolute certainty of it the high requirement, of the Word of God, as a voucher, is needed.

"While let me add," says Frederick, "the line of thought like this, if it does not reach the absolute fact in the case, *of the origin of sin in God's holy universe*, it spreads light as it goes on other subjects of vast importance which cannot but do good for enlightening the mind."

"The demands you make, Frederick, are just, and I am bound to meet them, but the time required for their full discussion is not mine to give, other duties are pressing their urgent claims and therefore it is only a brief glance at these demands I can give."

"Well, you will recollect how I proceeded to deal with this grave and profound question—the deepest of all mysteries, "*How sin could enter into the mind of a holy angel?*" when there was no sin in existence in God's universe, and might never have been but for the sin committed, I first of all endeavored to establish two propositions: 1st, That whatever that sin was, it was "*voluntary* in its nature," and 2d, "An abuse of privilege." Here I left the subject of *probation*, but it was only to come back to it reinforced by searching for something with which to look at the probation under its light, and that I found in "*zeal turning to envy*" as I considered. And to make the working of envy to bear upon the case it was here required to show, 1st, how envy was a great root-evil in human society—next, how a parallel seemed to run with it in the course of the adversary in our world from the beginning, and lastly, how zeal and envy are synonymous when zeal is turned from good to evil. And thus equipped by the digression, I returned to the lost link of the probation and then by the help of the imagination saw the key hanging from that lost link to open the mystery in the supposed communication given in heaven which through misdirected zeal turning itself into envy, for "zeal of God without knowledge" becomes injurious, and may have led to the defection, the apostacy and the ruin of the rebel angels. So that from the three known facts stated connected with zeal we reach the unknown quantity or fact, now supposed to be made known, or perhaps a close proximity to it. For whether by divine revelation or otherwise, whatever may have been the immediate occasion or circumstance that led to their fall—from being pure, upright and holy and obedient they became the opposite, it is certainly correct for us to conclude it was in some way effected through the flame of zeal being changed into the flame of envy,—mixed with presumption, pride, ignorance and rebellion, for "where there is *envying* there is strife, confusion and every evil work." And I apprehend it is just here that a great deal that is unknown will become known to prove that the great conflict in heaven arose between the adversary and the Son of God for the tempter made this his ground of attack continually against Christ, "If thou art the Son of God," etc. "Christ was manifested to destroy the works of the devil"—his works of envy and falsehood.

The communication supposed to have *been given*, was of course given with that infinitude of mind in God which transcends the grasp of created intel-

lects, but which the infinite mind so wonderfully and perfectly works in its own almighty orbit without in the least interference,—in all its prescience, in all its eternal purposes of infinite wisdom, rectitude and love,—with the free, voluntary, responsible agency of his rational creatures, and while to our weak, limited minds it may appear to interfere, it is just as impossible as it is for the absolute independency and sublime monarchy of the Most High, whose 'spirit is a free spirit,' to become dependent upon his creatures for the perpetuity of his existence, while he is as independent of his creatures as the sun in the heavens is independent of the earth to make it shine. But like the sun which gives us light and never consults us in the matter, God gives us light unasked for, for our good, and humbles himself to behold the things in heaven and to hold fellowship with them and to come and tabernacle among men to make us happy and kind and pure like himself, that through his association with us there may be friendship and fellowship and assimulation in us to Him! It is a relic of the fall in us ever to fancy there can be the least interference on the part of God for the limitation of our liberty, or the slightest infringement upon our free agency when he seeks us to make us thereby free indeed; for then it is in harmony with the laws of our mental constitution which he has implanted within us, for "He is the freeman whom the truth makes free and all are slaves besides."

It is equally untenable in relation to the angels for us to imagine that they had to fall to serve any purpose he could not have done without. What! Did God require the angels 'to do evil that good might come?' (*mee genoito*) "God forbid!" What a narrow contracted soul that man must have in him ever to think so! Nay, more, it is making God a fiend by the horrid thought, and to utter the words of blasphemy when that thought is put into words!

If the angels had never fallen and man had never fallen the resources of the infinite mind would not have been in the least diminished. All nature proves in myriads of forms the boundlessness of his research, the infinitude of his resources, and eternity will only serve to prove that He is "past finding out!"

And if he has been pleased to deal so mercifully and patiently with his fallen angels and with fallen man and has at infinite cost of expense and suffering evinced his prerogative 'to bring good out of evil,' would it not have been infinitely better had there been no such cost and no such fall among angels and men?

Oh, Frederick, the illogical way people draw inferences from the procedure of the infinite mind has damned the progress of religion beyond all calculation!

TWO OBJECTIONS AGAINST THE THEORY REFUTED.

Mr. Frederick says, to recall and repeat, "The process of the problem is as useful as to rehearse a problem in Euclid after it is solved. It enables us to test afresh the grounds of the argument whether they are admissable and sound, and to judge of the conclusion whether it be correct. As to the grounds or data you have taken care to establish them previously, and as to the conclusion it follows I think legitimately enough."

"There are however *two objections* to upset the theory, if these objections could be made *valid* which you have already labored to show the hollowness of, but nevertheless deserve here at this point to be, I think, considered, viz: "*The Predestination of evil from all eternity*," and that "*God is indirectly the author of evil.*"

"These two objections have taken a firm hold of some minds and your 'theory,' while it is meant to overthrow them, I should be glad if you would grapple with them 'hand to hand' and 'box them well' and lay them prostrate in the dust never to hold up their ugly heads again."

"Ah, Frederick, it is easier said than done. Like Goldsmith's "Domine," how many are to be met with,

> Who if you argue with, against their will,
> Although quite beaten, they argue still.

"I despair altogether of such people ever learning anything. They are so *dogmatic* that they have no docility, and without docility, that is openness to conviction and candor of mind, there can be no advancement in true learning and excellent knowledge. This is just another aspect of human '*superficiality*' with an awful amount of '*cheek*' in it. It is best I think not to argue with such, for they are past improvement and enormously self-conceited as all *dogmatists* are, I don't say '*dominies*' are, but '*dogmatists*,' they are more like *dogs* than men, they can only snarl, and bark and bite; and it is best to keep as far away as you can from them.

It is the best evidence that one has reached truth when he can produce sound reasons for embracing it, and these reasons should be the only defense, not any flimsy nonsense like—"It *is* so, because *I* think so;" and "It *must* be so, what I say, because *I* believe it." The grounds of the convictions here, consist not in the soundness of their *data*, but in the weakness of their *supposed* truth. The former is the "*verax*" and the latter the "*verum*." Don't you see the importance of this distinction?" "Yes, I am beginning to see it, like a light shining in a dark place." "What do you mean by that, Frederick?" "I mean by it, that all seem to me to be in the dark about it." "Well, you get out of the dark and keep out it. For it is one thing to have a *firm grip* of *truth as truth*; and quite another to be *grasping at a shadow* which is only a figment of the fancy, a delusion and a snare, which the adversary is getting many to believe in, each after their own fashion, to their injury."

"But an exposure of the hollowness of the two objections I have stated may be useful to truth-seekers and for the good of the rising race?" "Well, Frederick, I will do anything for them. The false ground taken in the dogma that "*Evil is a divine predestination from all eternity*" arises from a wrong view of the doctrine of "*predestination*" in connection with the "*divine decrees*." Chiefly from the error of viewing God as one of ourselves, and also from the received opinion of many, that *prescience* in the divine mind depends on *divine predestination* of events, which is absurd. For this reason—the *two separate orbits* involved, which I mentioned before. Every rational, responsible creature has one orbit, and God has His.

To apply this to our subject. If the sin of the fallen angels was

"voluntary in its nature" and was "an abuse of privilege of the highest order," it was their own act and deed, and no predetermination or foreordination of the infinitely Holy God; because I have proved this already to be an impossibility, approaching to blasphemy since *sin* is so diverse from and contrary to the *nature* of God—so destructive to the *existence* of all being and happiness and harmony in God's holy universe—and so infinite an *offense* and *sorrow to God* and utterly *subversive* of his authority. Its *remedy*, therefore, is as wonderful as God is great and past finding out in his perfections.

DIVINE PREDESTINATION AND DIVINE PRESCIENCE DISTINGUISHED RELATIVE TO FUTURE EVENTS.

In the contemplation of the sublime doctrine of the "Divine Decrees," Frederick, we should guard against confusing the divine predestination of events with the divine prescience of events, as they are events that are distinct and separate in their character and consequently distinct in the divine mind. They fall under the "decretive will" and the "permissive will" of God. Not that God has two wills. But the events are different in themselves, and therefore differently viewed, as we ourselves view the good and the bad with different sentiments. The good are viewed with divine approval, the bad with divine disapproval. Regarding good events or actions, God is their author essentially, as he is the fountain head and source of all good—as Christ said, "there is none good but God," *absolutely*, so that he creates or promotes and furthers all that is good in the creature and brings it to a successful issue and is always ready and pleased to do so. Under this, falls the divine predestination of events.

Regarding bad events or actions God *suffers* them to come into existence, disapproves of them and visits them with punishment according to "His determinate council and foreknowledge" of them, in the exercise of his infinite wisdom, overflowing love and influential control, and in accordance with the free agency and moral responsibility of his intelligent creation. He does not in any way whatever encourage or sanction them or approve of them or in any way whatever is He implicated in them!

On the grave question of God *tempting* any one to sin, 'the living oracles' have uttered no uncertain or ambiguous sense, like the heathen oracles of the pagan divinities. In the inspired volume the remotest insinuation of any such dark suspicion is met with the firmest remonstrance and debarred and shut out and condemned; for such a dark suspicion, such a wicked thought is sin, a base slander against the character of the infinitely "Holy One who inhabiteth eternity." All that is good is essentially from God, all that is evil is essentially from the creature and the creature alone.

Let me give you one passage from the divine record to prove the impossibility of God tempting any one to sin, in the sense now under consideration to implicate God in any sin ever committed by any creature similar to the adversary in his tempting power, or in the slightest degree in any manner or form or shape whatever.

To prevent all such wrong thoughts, it is written: 'Let no man ("*no one*," in the original, (meedeis) neither man nor angel) say when he is tempted, I am tempted of God; for God cannot be tempted with evil things and he himself tempteth *no man*—(oudena) *no one*; "but each one (*Hekastos*) is tempted when he is drawn away by his own lust and enticed, Jas. i., 12-14. In the case under consideration the prince of the rebel angels was "drawn away and enticed by his own lust," of envy, ambition and pride into rebellion against God, as we have seen his sin was self-induced and self-originated. "He stood not in the truth." "He along with his confederates retained not of themselves their original condition; but forsook their principality of their own accord"—such is as close and faithful a rendering of the original as I can give. And our own experience confirms the fact that we are the authors of our own sins in our voluntary departures from rectitude, of which we are perfectly conscious, in losing the sovereignty, the right dominion over ourselves and in ceasing to be true to ourselves, for to be true to self, in the right sense, is to be true to all besides—since we can only know falsehood by truth and can only know what is wrong by what is right and the violation of rectitude by the knowledge of rectitude, as I showed when speaking of the Moral Sense.

The holy angels before they fell, having far clearer views than we can possibly have of right and wrong,—their defection, alienation and rebellion was all their own heinous act and deed—all this repetition is required to meet the *hypothesis* now under consideration—namely, "*the divine predestination of whatsoever comes to pass being necessary, as it is thought, in order to the divine foreknowledge of whatsoever comes to pass.*"

With the infinite mind of God this hypothesis of requiring God to *fix* events before being able to know them will be seen to be erroneous, because the divine omniscience can know the events that are going *to be fixed* by others, to whom he has delegated the extraordinary right and greatness of free agency accompanied with responsibility, as well as the events in the exercise of his own sovereignty he has Himself *fixed* from eternity. Therefore there is an important distinction between God's predestination of events and his prescience of events, which distinction is very much overlooked and disregarded and leads to wrong conclusions upon most vital points.

THE DISTINCTION ILLUSTRATED.

Take this illustration. Suppose you are informed that on a certain night your house will be entered by a band of burglars known to be very desperate and determined men, who will either have your jewelry and money or your life, or both. That night you have everything prepared to frustrate their design. You have constables and firearms all ready. At the dead hour of that very night they arrive and proceed to their villainy. You allow them to come into your house and to rob you of your jewelry and your money and when they are walking off with the spoil, exulting at their easy procured prize, they are arrested, put into chains and committed to prison. Did your foreknowledge of the robbers, of their intended attack upon your valuable treasures, *fix* their horrid burglary in their minds?

Was it not their own act and deed and none of yours? So is it with the case in point. God's prescience of the conduct of the rebel angels did not require his predestination of it! But it required his "determinate council and foreknowledge" to enable him to defeat the attempt to rob God of his property, his rights and his precious jewels, just as your foreknowledge and previous council and arrangement protected what belonged to you. This is perhaps the reason the devil is called by Christ a "thief and a robber and a murderer," as he was nothing short of all this in his lawless invasion in the royal palace of heaven as well as in the embowered groves of paradise.

So in like manner the passage quoted to support this hypothesis of God decreeing the wickedness of the Jews and of Judas serves to illustrate the distinction I refer to between the permissive will of God and his decretive will, viz.:

When the Apostle Peter, on the day of Pentecost accounted for the outpouring of the Divine Spirit and his marvellous agency accompanying it in the divine *afflatus* and gifts of tongues, making the Jews think that Christ's apostles were all intoxicated. Peter said: "Ye men of Judæa and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day (nine o'clock in the morning) but this is that which was prophecied by Josel," etc. * * * Then he brings home to their consciences their horrid crime and says—"Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God," etc.—"being delivered up by *the determinate counsel and foreknowledge of God*, ye have by the hand of lawless men crucified and slain." (Acts ii. 14-23). You will see that the aforesaid hypothesis is entirely without support from this passage, because this foulest deed — the most awful murder ever committed on earth was their own act and deed. God foresaw it, he suffered it, and by the very means which Satan, through these wicked men sought to extinguish the Saviour and his cause, God foreordained from all eternity to be the means of extinguishing Satan and his cause ultimately, and crown the son of man in heaven as Lord of all.

It is therefore necessary to be very careful in thinking of these profound matters of the "divine decrees" belonging to the infinite mind—to think of them accurately and to guard against confounding things that differ, lest we charge God foolishly or strip his responsible creatures of their responsibility." "I see the whole now clearly," says Frederick. "Well I will now say a little in behalf of the theory."

The Theory of the Fall of the Angels Defended on the Ground of the Great Principle it Upholds, and the Collateral Evidences by which it is Supported.

That principle is, the PROBATION of the angels in heaven, a principle laid deep as we have seen, in the foundations of Equity. The test I adduced was simply designed as an illustration of that principle, and however imperfect, the principle remains the same.

It is certainly little that is given in the divine volume touching the *occasion* of the fall of the angels, as the Scriptures have been written not for angels but for us men, and teach "the ethics of human life," and not of angelic life.

From the silences of Scripture we can learn much.

Had the angels that fell never have fallen they might have been without probation as far as we could know. The fact of their fall proves it. But to hear some how they speak, they would never have been placed on probation at all nor man either, because they think God should have prevented it.

For God to have prevented the *possibility* of their fall or man's fall, it would have required on the part of God either to have made all his rational creation *absolutely perfect*, but as there is none absolutely perfect but God, and as there can be no more than one absolute Supreme Being, the rational creation could not be *absolutely* perfect; or if God had made his rational creation without probation to prevent the possibility of their falling, then they would have been like stars without orbits of their own to move in, like organisms without functions, with stationary instincts like the beasts that perish, and would have had an existence without improvement, a being without progress, like a machine!

Man's glory is that he is a free agent. It is this which invests him with responsibility, for wherein lies his responsibility his monarchy consists, and are not angels greater than men?

But angels could not be superior to men, which we know they are, unless they were free responsible agents, for men are. It is because their responsibility is greater, that they are superior to men, and their responsibility is greater because their capacities are greater than man's.

To whom much is given, among men, of the same much is required—a manager of a large concern among men is more responsible than some little clerk in the counting house. This principle is applicable to the higher orders of the intelligent creation.

The *rationale* or ground of reason of *probation* proves its desirableness and equity. It makes life exceedingly desirable and worth living for, because *probation* is based on the law of progress and promotion.

To the superior intelligences it holds out an ennobling prize—the prize of higher excellence, higher capacity, higher participation in the endless life of God, and this is the only way by which they can possibly reach the end of their being. As it is with regard to ourselves the end of our being is assimilation to God. And in the infinite nature of God the superior intelligences have 'scope and verge enough' to rise higher and higher in knowledge and excellence, in capacity and perfection, in honor and glory and blessedness through the unending ages of eternity.

Therefore God has placed them on the principle of *probation and trial* not to fall, but to rise for their own immortal good and a higher prize the holy angels could not seek! But alas, some of these holy angels did fall by their own voluntary transgression, that voluntary transgression must have had some cause or another. I have ventured to attribute it to 'envy' and have shown how zeal when perverted is the equivalent of zeal in a bad

sense and is called "envy." In the parallel case of a holy mind becoming sinful in the case of our first parents, *envy* was the cause. They saw the forbidden fruit to be desired, they envied it, partook of it and fell.

Is it not probable that the mind of Satan "lusted to envy" and fell, in consequence? The pride and ambition mentioned in Scripture as the condemnation of the devil may therefore have been produced through 'envy.' He knew from his own experience how most successfully to tempt and ensnare—how to induce evil into a holy mind and the facts of the case reveal that he distilled the poison of "envy" and succeeded. And all history proves that there is nothing more prolific of evil as an originating cause than "envy." Indeed it has in it the essence of all sin, and gives us the very origin and process of sin in the mind. First the object although forbidden is viewed as desirable for several reasons, next resolution fostered by self-will, pride ambition fans the rising flame, then all consequences are disregarded and the sin is committed and then the penalty comes as certain as the day follows the night, as the cause accounts for the effect.

The Scene in Heaven Paralled by Another Scene on Earth.

A very memorable scene indeed took place in an upper room in Jerusalem, like history repeating itself, for both Christ and Satan were there. The Saviour was surrounded by all his attached disciples as in heaven by his loyal angels. Only one of these disciples was disaffected—only one among the angels of exalted rank was disaffected—that one disciple was his adversary and traitor, that one exalted angel was his adversary and traitor. Judas as Christ's traitor had many confederates on earth. The devil had, as the Son of God's traitor, many angels as his confederates in heaven. The sin by which Judas fell was covetousness; the sin the devil fell by was the same sin, for envy is covetousness.

Christ did not in any way induce Judas to become his adversary nor to betray him, during all his sojourn with him on earth, neither did Christ induce Satan to become his adversary or to betray his confidence all the time of his sojourn in heaven; Judas betrayed Christ to his enemies for the sake of a little paltry sum of money that he could not spend, and did him no good, he afterwards committed suicide. Satan betrayed his master to his confederates for the sake of a paltry gain which can yield them no good, but result in their ruin and eternal misery.

Christ knew beforehand what Judas was going to do, and told him of it in presence of His apostles in the upper room at Jerusalem. "One of you sitting with Me at supper shall betray Me," etc. They were all amazed, and asked, "Is it I?"

Christ announced beforehand to His angels in heaven, His high messengers, that one of them would become His adversary and betray Him, and they were all amazed, and made a similar enquiry in all probability, for even Judas made the enquiry.

The announcement was calculated to deter Judas, and so was it calculated to deter Satan. After the announcement Satan entered into the mind

of Judas on earth ; after Christ's announcement, sin entered into the mind of Satan in heaven. Christ's announcement had nothing in it to induce Judas to betray Him to his confederates ; Christ's announcement in heaven had as little in it to induce *sin* to enter the mind of satan, and influence him to misrepresent Christ to his confederates in heaven ;—Satan was "the father of the lie," he was a murderer from the beginning of his fatherhood of lies, and it is a remarkable thing, the word '*beginning*' has no definite article in the original, therefore it points back to *a* beginning of a remoter period than the lie with which he misrepresented the Divine character to our first parents, when he was a murderer, for he had in him the heart of the murderer in heaven before he left it. So that the conception I have ventured to make holds good in all these particulars, besides the one I further mentioned, that Satan desired Christ to take his nature upon Him, instead of the nature of man, which verifies an obscure Scripture, that "Christ took not on Him the nature of angels, but the seed of Abraham" (Heb. ii., 16) which He Himself was predicted to be, as the promised "seed."

RESULTS GAINED BY THE THEORY SUBMITTED.

1. It proves that God is not the author of sin.
2. It disproves the absurdity of sin being eternal.
3. It traces sin to its real author, "the father of the lie."
4. It reveals the probation of the angels, laid in equity.
5. It proves the primal sin to be self-induced, and the act and deed of satan.
6. It demonstrates the eternal Son of God, the object of his attack.
7. It shows that only "One" of His exalted princes fell, with His angels.
8. It proves that Satan was "the slanderer and liar and traitor of God."
9. It shows how much evil one sin can produce.
10. It proves what an evil and hurtful thing sin is, and how unreasonable.
11. It traces the origin of sin to holy zeal degenerating into "envy."
12. It teaches a great lesson to beware lest we have wrong zeal for God.
13. It proves that the universe is ruled by a holy being.
14. It shows how wrong it is to trace imperfection to a perfect being.
15. It sheds light on the whole Providential Government of God.
16. It makes known the infinite forbearance of God towards His creatures.
17. It proves that sin brings its own punishment and penalty.
18. It reveals the foreknowledge of God as distinct from His predestination.
19. It proves that God is capable of fufilling His own mind and will.
20. It demonstrates the free agency and responsibility of His rational creatures.

While it gives us an insight into the amazing resources of the eternal mind that are truly infinite, snd sheds light on the greatness of the remedial scheme of redemption as not confined in *its issues* to our little world, but that they extend through all the universe of intelligent creatures, and are lasting as eternity. And it reminds us that our own *probation* is sadly overlooked, and that its FULL RECOGNITION *is "the one great want of the age."* And to "BEWARE OF COVETOUSNESS" and "ENVY!" And this leads us now to consider the next question, Mr. Frederick.

(4.) What Consequences Followed the Fall of the Rebel Angels in Heaven and on Earth.

1—The Rebel Angels were Cast Out of Heaven and Put Under Restraint.

Heaven was no place for them to remain any longer in.

For heaven is the dwelling place of the most High, where He reveals His face and where there are exalted pleasures for evermore, which the pure and holy can only enjoy, for without holiness no one can see the Lord in His glory and resplendent effulgence, in which He dwells.

The rebel angels unfitted themselves to find any pleasure there, it was a greater hell than the one they were cast down into, although that is only an abode of misery beyond all conception. By their own awful crime they were disqualified, like criminals, to be in the society of well-conducted citizens. And were intent, like those miserable creatures, upon committing more crime. They were as anxious to leave heaven as God was decided upon expelling them from heaven. Neither were they deprived of life nor of the opportunity they sought to leave heaven for to follow out the bent of their own wicked devices, but put within the length of their chains, in which they were bound, as men chain up lions, bears and tigers in a public exhibition, for satan and the rest were the Spectacle of holy angels from heaven. Presumably the end was to try their strength upon the plundering and destruction of the new creation of the race of man, and presumably the point of debate in heaven, our world therefore became the battle field of conflict between satan and Christ on earth, who should be the greatest —who should be the conqueror and the world's King and God? So that the necessity of the conflict was a foregone conclusion that could not be recalled, and of such tremendous issues that the oft-repeated objection and sneer that our world was too insignificant for its Creator to bow His heavens and come down into—never thinking that it was required to contest its rightful Sovereign, and which objection is as frivolous on the part of its authors—the sceptics, as their defense can make it, because the real nature of the case is wrongly viewed, inasmuch as the nature of a battle and its importance among nations on earth never depends upon the kind of battle field where the contest is waged.

For it is a notorious fact that all the greatest battles have been fought and won upon the most insignificant battle fields, and their localities have never added anything to the prowess of the arms on either side of the com-

batants, but always been derogatory to the splendor of the achievements gained therein. So that the once bright and burning seraph that flamed in zeal before Jehovah's throne and the Son of God whom he worshipped in rapt devotion, who came down from his exalted throne to contest this greatest of all battles is not for a moment to be considered in the least affected by the *locale* where that battle was fought and won, because it was a conflict between the greatest and highest interests of the moral creation—between truth and error, love and envy, life and death—not of a mere temporary nature, as mortal life and bodily death, but of an eternal and spiritual life and death, these were the interests at stake, and they are of such magnitude that no human and even no angelic mind is competent to comprehend them, so that though the sovereign creator of all the millions of suns and systems that are beyond the "ken" of the most enlightened astronomer and the grasp of any human mind to conceive, and though he was equal with God and it was no prize for him to be owned as such for he was that before creation dawned, for his motive and his end justified his laying aside the robes of his uncreated royalty and assuming the meek and lowly garments of our humanity, having declined the angelic vestment he became man that in the very nature in which the adversary sought to gain his victory and rise to higher conquests even the monarchy of the universe, the Son of God himself conquered the usurper! It was by the *results* of that victorious conquest, not by the garments he wore nor by the obscure and paltry dim spot called earth, that the battle is to be estimated by.

Places where the greatest battles have been fought and won, as I have said, always have been distinguished for their insignificance. Cannae, where Hannibal conquered the Romans and slew 40,000 of patrician blood and sent three bushels of rings belonging to the slain, in proof of whom they were he had slain, everyone knows, who knows anything of Roman history, was a poor, pitiful village of Naples.

Marathon, where Miltiades with 10,000 brave Athenians routed an army of Persians consisting of 100,000 foot and 10,000 horse, was a poor paltry Athenian town only known by the victory so famous, renowned, that was gained there.

Thermopylæ, where Leonidas successfully opposed a great army of Persians was, as is well known, a miserable narrow strait between the mountains of Thessaly and Phoces—and pray what was the renowned field of Waterloo? where the terror of Europe and of the world was struck down never more to menace mankind and sent to the solitary St. Helena to eke out a lonely existence and die! What was it and what is it even now, but a common or ordinary tract of land which no doubt Byron has immortalized, not because of what the field was when he saw it, but what was done upon it when he said as he walked over it,

> Stop! for thy tread is upon a nation's dust,
> An earthquake's spoil is sepulchred below!
> Is the spot marked with no collossal bust
> Or column trophied for triumphal show?
> None; but the morals truth tells simpler so.
> As the ground was before, thus let it be,

How that red rain hath made the harvest grow! ·
And is this all the world has gained by thee,
Thou first and last of fields king-making victory.

Therefore, to speak of the insignificance of our world in comparison of the glorious universe, to weigh the results of the spiritual conflict waged in it by the Lord from heaven against the great adversary of God and man, is no better than to fix the triumphs in arms by the battle fields *where* they were gained, instead of by the greatness of the victories themselves, and is as illogical as it is without any relevance to the mighty moral conflict under consideration, whose results affect the whole universe of God, material and spiritual, and to all eternity! both angels and men!

2—Satan Enters Paradise,

and plunders it, and the Saviour immediately appears, as He was wont to come and hold fellowship with the lovely pair, and utter His denunciation and doom upon him, and however sceptics may jeer and laugh over the scene, there is as much truth in that whole dialogue, first between satan and our first parents, and the one that succeeded, between the Lord God and them, as it is possible to crowd into words of the most sententious kind that ever were used on earth.

The whole that transpired can be proved from the history of the race among all nations of the earth to have left an indelible impression, and to have floated down along the stream of time into all the habitable globe. And more than all this, the palpable results of that first temptation are to this day seen and read in every man's moral nature, which I am prepared to prove, so that it is neither a myth nor any symbolical fable, but as true a record as ever was written!

But the doctrine of *original sin*—the sin of our first parents, and the effects of it in their offspring, is now in our age as much shunned and put out of sight as the doctrine of the *Holy Spirit's* work is carefully shunned and forgotten, at least too much so.

THE SCENE CHANGED FROM HEAVEN TO EDEN.

The Great Importance of Understanding Rightly the Fall of Man.

To our individual selves and to the rising race rightly to understand the *consequences* of the apostacy of man is of paramount importance. For without rightly understanding them, we cannot rightly understand almost any of the great truths of God's Divine Record, nor perceive what concerns us in our most vital interests for time and eternity.

The statement given of the temptation is concise and comprehensive. It comes in the form of a dialogue. How remarkable that all the greatest events in history arise out of dialogues, as well as all the greatest transactions in commercial life, in business, in science, in literature, in art, in peace and war, in politics and progress, in nations, in the advancement of religion and human happiness, in all that relates to human life, both its large interests and small interests, are the result of dialogues between two's

and three's, *at the outset*, so that human history is only an extended dialogue.

And the reason of it is this. Human history is *real life*, and real life when recorded is the Dialogue of life—not a fancy, but a reality, and what makes it so arises invariably from colloquial intercourse between man and man, not to speak of man and his better half as being of course required.

The Bible is the greatest book in existence because it contains the greatest Record of real human life in all its different aspects in all ages, —anywhere and everywhere—the mode and fashion of it, and its grand design is to *transmit* the highest form of life, but here we read the record of death, resulting too from a dialogue between two or three.

Satan expelled from heaven finds in due time his entrance into Eden. He knew his way back to it since the happy time when he sang as one of the "morning stars, and all the sons of God shouted for joy!" at the creation of the world, when the holy angels came to see our world so clothed with beauty and its paradise so fair, fit for angels to dwell in!

He comes now on a very different errand, not as a spectator, but as a plunderer, alas! And with his acute intellect he selects his instrument in the sleeky, winsome, charming and beautiful creature called the Serpent. He *informed* himself in this beast, being a spirit, he could as easily do this as we can put on a garment, and he also selects his victim best suited to his diabolical purpose to prevail with man, he selects the gentle, beautiful, guileless woman, to reach the soft side of man and prowess of woman.

GEN. III., 1–6.

Being thus situated, he starts the dialogue as here given—which implies there was some conversation that preceded it—"*Yea hath God said thou shalt not eat of every tree of the garden?*" The enquiry is very *natural* seemingly, but exceedingly dexterous. It breathes a sort of feeling of kindly interest and sympathy under a sort of cruel privation! and surprise and doubt about it—a sort of fawning half flattering fault-finding for the bettering of one's condition that we meet with among subtle, hollow-hearted serpents in the world and so often met with. "Yea is it so?" "Oh, it cannot be?" implying it should not be, and I can put you in the way of something better than being so straitened and restricted! "I would not stand it; oh, you are jesting, it cannot be true? that God has said thou shalt not taste of every tree in the garden!" As if all the trees *but one* were not enough! and more than enough!

The little *casual* mistake was intended all the time. Eve in candor corrects it and says (v. 2): "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of *the fruit of the tree which is in the midst of the garden*, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Here the tempter has gained his object in the parley and he seizes his victim with the grasp of death and immediately follows up the opportunity by instilling doubt, detraction and envy into her soul and all is over! (4.) And the serpent said unto the woman, "Ye shall not surely die; for

God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This was quite enough. Envy, disregard of consequences, and an apparently good motive impel the woman to transgress the mild restriction of her Maker and she yields and falls from her high and holy state and is lost. (v. 6.) "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave it to her husband with her; and he did eat."

The tale is soon told but the consequences are not soon ended. There is perfect naturalness in it, and a simplicity in it, that makes it "the least adorned, adorned the most." I see nothing in it to find fault with, when it is read under the light of the fall that preceded it and rightly understood."

"Well, says Mr. Frederick, I thought it was all "*bosh*" before, but not now after the awful tragedy we have heard, and have beheld; and looking at the different points from its side lights. I can now understand the matter of probation better, the serpent and the antecedents affecting the serpent's illustrious *employer* and *inhabitant*, and the victims of his cruel malice quite in a new light altogether and certainly the fall of the rebel angels in heaven gives the key to the fall of our first parents in paradise. But as to the *consequences* of it I want to understand them clearly and correctly for I now see there is more in *them* than I had any idea of before."

The Consequences of Adam's Transgression.

"Of the original nature of man, we are expressly told it was perfect, without the least taint of sin, or ingredient of defection, for "it was created in the image of God." Just as the holy angels were made pure and perfect, man only less in degree of capacity and magnificence of mental power and spiritual replenishment, but capable of culture and growth as all God's rational creatures are and for their own good our first parents were placed like the angels on the

PRINCIPLE OF PROBATION.

For as all created being is derivative being, and if there be proprietorship in existence none has a fuller title to it than the author of created being. As the streams flow from the fountain, the principle of dependence is a necessary condition in the creature upon the living and life-giving fountain. And in proportion to the value of the gift so is the gratitude that is due to the giver of it. Therefore in every possible way you view the relations between the creator and the created, he is entitled to fix his own terms of requirement from those to whom he has given life and breath and all things. Oh, what a privilege, what an ennoblement of living to be permitted to love the infinitely lovely, to be capable of adoring the infinitely adorable, and to be privileged to participate in his fellowship, which is to possess and enjoy a life worth having and "worth living for."

The mildness and the reasonableness of requiring only one restriction of their freedom, not as an arbitrary requirement, but as at once a test of

their having *no will but God's*, and by evincing it, to be removed from their sojourn on earth to the higher realms of his created intelligences and in virtue of their innocence and integrity and unreserved consecration to partake of immortal felicity, taste of "*the* tree of life," and never see death, surely this was a condition extremely mild and kind and beneficent for them to fulfil and God to reward them if they kept it with his high approval which is life, and with his loving kindness which is better than life. And all the flimsy, silly nonsense about the *apple* so hackneyed and weak, is unworthy of notice.

But "man in honor abode not!" Behold the crown has fallen from his head! and the pure gold of unalloyed pristine excellency has become changed into the base dross of moral deformity and degeneracy!

The tempter has succeeded with his temptation and thus far triumphed over the God of heaven, for by his subtlety and insinuations and sophistry and lies, and the alluring bribe he held forth of their freedom from restraint, high attainments in knowledge and godlike greatness and dignity, he fascinated their guileless minds, persuading them to believe it was a right and proper thing to "eat of that forbidden tree" and assert their own freedom, and that no harm would result from the act, he succeeded, alas, thereby in obtaining over them "the power of death, which is the power of God's wrath," and "the power of falsehood." In the former he has been foiled, in the latter he has been rendered inoperative through the divine interposition in behalf of all the seed of the woman who know the truth and lay hold on eternal life and "overcome the world the devil and the flesh," for we are all on our trial and probation too and these are the conditions of our successfully fulfilling our high probation under God which yields its grand product!

(1.) *Adam's Offspring Partakes of Adam's Fallen Nature.*

This is one of the necessary consequences of the fall of man which I am very anxious to set clearly before you, Mr. Frederick, for it is now almost forgotten or not so scripturally apprehended as it ought to be.

Fiercely and long was the discussion about original sin discussed. Strong and *untenable* positions were taken by its defenders which had the fate that extreme views always have, they ended in the opposite extremes and were abandoned altogether, for push any truth to an extreme and it becomes an error, so little is believed of this really sensible and instructive and deeply important and vital doctrine, that *Adam's offspring partakes of Adam's nature*, that it is seldom heard of except by the extremists—if I may coin a word. Oh, it is the glory of truth that it will stand the utmost searching, but no rough handling, it is like a delicate flower, in the hands of those that handle it roughly, it withers and fades away and they lose the fragrance and beauty of it, but to the truth-seeker it expands and blooms brighter and brighter and never perishes.

Whatever that fallen nature became, by a necessary law it is transmitted to Adam's offspring. If there be one truth more clearly revealed by modern science than another it is that "every organism is according to the condi-

tions of its birth." Parents represent their offspring before they are born, as a tree represents its fruit before it is produced. They affect the physical, the intellectual and moral organism of their offspring by the lives they live, as the fruit of the tree is affected by the soil the tree grows in, or the culture it receives or is denied and the circumstances that affect the growth and developmentof the tree has its outcome in its fruit and so all progenitors, according to the light and teaching of modern science, live their lives over again in their future offspring. Since then this law is so thoroughly established, it goes to prove that whatever the fallen nature of our first parents was it has been transmitted to their offspring and therefore in this respect we all partake of the consequences of Adam's sin. And this exactly corresponds with the Scripture that man's hereditary corruption is handed down from father to son. And the cheering truth connected with it in the same Scripture that "Christ has redeemed us from our vain conversation received by tradition from our fathers," which just means the hereditary corruption which is handed down from father to son.

All history, all observation, all experience, as well as all science, confirms this important fact that Adam's offspring partakes of Adam's fallen nature. What that nature is it is unnecessary for me to state because it is visible before our eyes.

And the remarkable point is this, dear Frederick, that the more closely the statement of the fall of man is gone into the more strongly is it proved to correspond with the human nature we all have.

And the very temptation of the old serpent the devil in its ingredients we all drink in with our mothers' milk and are all characterized by so that the deadly poison of the serpent has mixed itself with our very blood, and these ingredients can be detected in all the characteristics of our age, and can be traced up to this source as their originating cause. But no one will blame me for the strong representations of human depravity which many hold, after the principles I have so fully stated under the third section respecting the human consciousness and the human conscience. (Section III.)

These are most important points, which inductive reasoning most powerfully establishes.

(2.) *Natural Death is Another Consequence of Adam's Sin.*

This is a fact which no one acquainted with the subject at all can question or deny. Indeed, it matters little whether it be denied or doubted, facts daily prove we are all mortal, only the worst of it is that "all men think all men mortal but themselves."

And what is more, spiritual death immediately followed Adam's transgression to his own soul. Never was a prediction more certainly fulfilled than this: "In the day thou eatest thereof thou shalt surely die." In that very day dying they did die *spiritually*. As when we sin we die spiritually, in that moment lose the favor of God, which is life. For "the soul that sinneth it shall die."

(3.) But the Third and Most Important Point I Wish Chiefly to Insist Upon Here is the Representative Position of our First Parents were Created in and How we Are All Affected by It.

The human race was not created like the angelic race—all at once in maturity and without matrimony.

God has created the *one individual man*, and from that one individual man, all the other individuals of the race sprung. This was according to the Divine idea, who has made different orders of intelligent creatures. In *the one man*, therefore, the whole race was represented, and by his conduct the whole race was affected physically, intellectually, morally and spiritually in every possible way. Adam was the one head to represent all the body of the human race, as the cause contains all its effects and as the whole includes all its parts as one.

People may object to this as they may, their objections will not alter the fact. It is a positive truth. As certain as a member of Parliament affects his constituency by his representation of them by every vote he gives and every official act he performs in Parliament as their representative, and the constituency is bound by his acts and deeds, and cannot alter them.

Adam stood as our federal representative, and in his first sin we all sinned, and in his condemnation and death we all *partook*, as the first temptation of man has in it the elements of all temptation.

As the first sin of man has in it all the elements of all sin.

So the first transgressor includes the whole race in the effects and consequences of that first transgression.

It is of no use to try and shut our eyes against this most solemn fact.

By losing sight of it or by ignoring it we gain nothing ; but we lose an immense deal. We lose the clear, plain state of the case, and become unconcerned about our true condition.

And *we fail to appreciate the representation of the second Adam, the Lord from heaven, in all the divine adaptation of it to our circumstances* and true wants, and perish in our sins—the greatest of wh ch is unflelief, a sin we in this very way disquality and constitute ourselves unable to avoid, because it nullifies and makes us hostile to the saving truth, and consequently we are lost.

I have no object to gain by stating these facts—no creed to defend, no sect to uphold, no church to vindicate. I seek only the truth of God to defend, to uphold and to vindicate. And its vindication will immediately be forthcoming. We should strive to see the very worst of our case and get it rectified, to find out our danger and escape from it, to be aroused out of our sophistries and lying refuges, so as to get at the plain matters of fact and the everlasting refuge that will not fail us when it is most needed.

Our Saviour came as the one man to represent the race anew, and to place us in entirely new conditions of probation from those we were brought into by the one man Adam.

The parallel between the two representatives can only be rightly seen by the full acceptance of the consequences of Adam's first transgression. And the vindication I promised to give is derived from one of the most syllogistic and argumentative passages in the whole writings of Paul, the most logical writer in the New Testament, or perhaps you can meet with anywhere. The parallel he draws is given in the well-known passage in his Epistle to the Romans, chap. v., 12-19. It begins with an inference. "Therefore,"—Paul has just been giving reasons for the justified sinner rejoicing in every blessing of salvation, and in every trial and dispensation of Providence, but more especially in the great love of God, as manifested in Jesus Christ, and how through the propitiatory death of Christ we have been, from our natural state of enmity to God, reconciled to God and made to rejoice in God through our Lord Jesus Christ, through whom we have received the reconciliation. Our hostility to God is now changed into friendship with God. Now he draws the interesting parallel—"As through the sin of one man sin entered into the world, and death through sin; and death passed unto all men because all sinned:—for until the law sin was in the world; but sin is not imputed"—laid to one's charge, "when there is no law, nevertheless death reigned from Adam till Moses, even over them that had not sinned, after the likeness of Adam's transgression"—over children who had not committed actual transgression—"who," that is Adam, is a figure (tupos) a type or an emblem of Him that was to come, that is Christ.

Having thus traced sin to Adam, and death to sin, and Adam as a type of Christ, now he shows the superiority of Christ, as our representative, over Adam, thus (v. 15) "But not as the offence—the fall, so also is the free gift of Christ, for if by the trespass or fall of the one, the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ (righteousness which brings eternal life) should abound to the many; and not so through one that sinned, so is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification (v. 17) For if, by the trespass of the one, death reigned through the one; much more shall they that receive abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through the trespass or fall of the one it issued or reached unto all men to condemnation; even so through one act of righteousness, or the righteousness of one, the free gift came unto all men to justification of life. For as through the disobedience of one man (hoi polloi, the many) all were conditioned (kalestatheesan) sinners, so also by the obedience of the one shall the many (all) be conditioned righteous (dikaioi).

From this passage or course of reasoning I am led to infer that by the fall of Adam, sin, death and judgment have resulted, and sprung upon the race. But there is a bright side to the fall of man, through the powerful representation of the second Adam, the Lord Jesus Christ, righteousness, eternal life and divine approval are conditioned to all men upon their faith in Him.

Therefore we have nothing to complain of, but every reason to be thankful for evermore.

We should not blame Adam nor Eve in the matter, but the adversary of God and man.

And it was in the sufferance of the God of justice and love to suffer the adversary to overwhelm our race with sin, death and misery, that the blow was struck, as the murderer of the race, for he murdered then all the souls of men, struck death into the soul of every one of the human race. But the infinite love of God brings the second Adam to our rescue, to endure "the death" for us, to open up a new and living way for us to life eternal, to holiness and true blessedness.

We have seen that it was the act and deed of the once bright angel who rose up in heaven as His enemy, and the crown rights of the Son of God being denied him, he comes into the Garden of Eden in the form of a reptile, to have his revenge, and God permits him to try his strength in battle against Him. The challenge was made in heaven, and earth is the selected arena to fight it out between Satan and the Son of God, and the prize is the kingdom of men—a universe to be lost or won! I think this is the right way to put the case, Frederick?"

"Well, I think so, too, and it is truly a most marvellous thing altogether, and deserving of deep reflection, as it concerns our deepest interests. The overthrow of the first man Adam by such a powerful antagonist, is not, after all, so much to be wondered at. I don't suppose that any of the human race would have been able to do any better than he did, although we don't like to suffer for another man's sins?"

"No, we don't. And hence the complaints raised against Adam as the representative of the race. The sin of our parents consisted, of course, in their listening to the tempter, and in yielding to his temptation, and if he succeeded with them in their state of perfection, there is less hope for any of us, with our fallen nature, overcoming him, so that we have need to guard against his wiles, and give him no encouragement, and to seek the constant help of the Captain of our Salvation, to enable us to resist him, and never to parley with him. For he that committeth sin is of the devil, as the Apostle John tells us. And the best way is to have the Spirit of Christ dwelling in us, and our whole heart and life consecrated to God."

Having thus considered the consequences that followed the primal sin and the fall of our first parents, let us now come to our next enquiry.

(5.) What God Has Done to Thwart and Remedy Sin and Save Sinners.

This has been partly considered already, as it was necessary to obviate objections by bringing forward the interposition of "the Christ" as our second Adam, as the conqueror of Satan, and to place us in better conditions as regards our probation, than we were by the first representative of the race.

For it is *the race as such* that the Apostle speaks of, and *not a part of it.*

Since all the race have been conditioned sinners, through Adam's fall, so by Christ, our second Adam, all are conditioned righteous, that they might be saved through Him.

This is a point of immense importance, and not sufficiently understood, I will now establish and prove the inexcusableness of any going to hell, or of being lost through sin.

On the Universality of the Provision of Gospel Salvation.

1. The reasoning of the Apostle Paul in the parallel above quoted between Adam's representation of the entire race of mankind, and Christ's representation of the race, is a representation on both sides that is co-equal, or it is a parallel without parallelism. If Christ represented all Adam represented, then the provision of Gospel salvation is universal, and commensurate with the need of it. There is nothing in the passage against this view, the richness of the provision, as exceeding the consequences of the fall, is the chief point the apostle here labors to prove, therefore the provision is not in any way limited in its universality for the race. It would be an injustice to the race were it so limited. The expression (hoi polloi) "the many," is known by all Greek scholars to be an equivalent for the expression "all," without distinction and without exception. The two forms of expression are used by the apostle in the passage as synonymous—in v. 12 he employs the expression "all," to represent the universality of death, and in v. 15 he uses the expression "the many," to represent the same idea, so that the "all that died" are "the many that died" through sin. In like manner "the many" that died are "the many" to whom the grace of God and the gift by the grace of the one man Jesus Christ, hath abounded, nay, much more abounded in the 15th verse. So that there is an abundance in the provision of gospel salvation exceeding the many that died through the fall of Adam. Like the boundless love of God, it is greater than the lost among men needeth, therefore the provision, instead of being limited to a few of the race, exceeds "the many" of "the many," "the all"—of the race. I am not speaking at present about the actual recipients of Gospel salvation, but the actual extent of its provision. And it is similar here in its provision to what was in Christ's representation of the Gospel salvation under the beautiful metaphor of a bountiful supper, when there was more provided than guests to partake of it.

And neither does the Master, nor Paul, nor any of the New Testament heralds of salvation, ever limit Gospel salvation to a few, such as the "*Elect*," but press its acceptance on all, and as honest and sincere heralds of Gospel salvation, they could not offer what did not exist, or press their hearers to believe in that which was untrue.

The Gospel offer, to be sincere, must have a *basis*, that basis can only be the universality of its provision, or it would be false to make a universal offer if there was no universal provision, therefore Gospel salvation must be universal in its provision, consequently the theory of election, as commonly held, is unscriptural when that theory is based on a limited atonement.

2. If Gospel salvation be limited in its provision only to the "elect," meaning by that term *those who believe*, then how can Paul put the solemn enquiry about neglecting a Gospel salvation that does not exist, to those that cannot escape if they neglect it, since they prove they are unbelievers by neglecting it? when he says, How shall we escape if we neglect so great salvation? (Heb. ii.)

Further, if Gospel salvation be limited in its provision to the elect *alone*, then how can the apostle Peter speak as he does (in his Second Epistle, v. 1.) about certain false teachers bringing damnable heresies and denying the Lord that bought them?

Again, if Gospel salvation be limited to believers alone, then how can one be condemned for not believing in what is not true, for by remaining unbelievers there can be nothing for them to believe in, if the provision of Gospel salvation be limited to believers only?

I hold the greatest sin a man can commit is not to believe in God's testimony He has given of His Son, for he makes God a liar, and deprives himself of eternal life, by his unbelief. (John v., 10.) He that believeth not God hath made Him a liar; because he hath not believed in the testimony that God has given concerning His Son.

Belief in anything does not make it true, nor unbelief untrue! I may believe what is false, that will not make it true, or I may not believe in what is true, but my unbelief will not make it untrue. The "*verum*" belief in the mind of what is not in reality will not make it a reality.

Truth is the "*verax*," it remains true whether you believe it or not. Truth is not affected by our states of mind, although our states of mind are affected by truth, when believed.

Truth is immutability, and such is the glorious Gospel. If we believe in it, having a right understanding of it, and sincerely receiving it with all the heart, it will save the believing soul, but unbelief in that glorious Gospel will condemn the sinner who does not believe in it, because it is true, therefore, to hold Christ has died only for the elect, or believers alone, is a fallacy. Our way is now better prepared to look at

THE REMEDY GOD HAS PROVIDED FOR LOST MAN.

WHAT GOD HAS DONE TO THWART THE DOMINION OF EVIL, AND TO DELIVER MAN FROM ITS POWER AND RESTORE HIM ANEW TO THE DIVINE IMAGE.

The covenant made with Adam having been broken through the temptation of the adversary, by our first parents yielding to his temptation and ruining their happiness and the happiness of the race, as we have briefly sketched; our attention is now to be directed to the NEW COVENANT, (although 'EVERLASTING') arranged in the divine councils of eternity, commonly called the "COVENANT OF GRACE," comprehended in the first oracle of mercy proclaimed by the Lord in paradise, which all future revelations were designed to unfold and illustrate, both as a promise to man and as a denunciation on the devil and his works, man is thereby placed in a new

state of PROBATION from that of our first parents and the representation of the race is transferred from Adam to Christ, who suffers the penalty of death, thot it might not fall in all its dreadful import on the race *through faith in Him*, and who works out a perfect righteousness by complete obedience to the holy law of God to secure an honorable ground of justification in behalf of man, that through his representation of the entire race, all who believe in *Him* should be delivered from the consequences of Adam's first transgression and their own sins, and by their vital and spiritual union with Him as their new head and representative they might become partakers of a *new moral nature*, grow up into his *likeness* and obtain a far *better paradise* than the one which was lost by their first head and representative and become *a new race of an exalted order and made eternally blessed.*

To demonstrate those delightful and glorious truths by adequate evidence the first thing is to examine (1) the nature, (2) the design and (3) the extent of what is called the ATONEMENT for human transgression made by the Son of God.

The atonement of Christ is a theme of inexhaustible interest. It is the key-stone of Christian doctrines, the foundation of Christian hopes, the main-spring of Christian morals, the pulsating heart of the Christian life and the very soul of Christianity. In itself considered the atonement is the greatest and most glorious of God's works, and in its issues throughout the intelligent creation the most influential, abiding and comprehensive. Angels desire to look into its deep disclosures of moral and everlasting truth and love. Here they behold justice crowned with honor, mercy triumphant, wisdom most profound and holiness shining in infinite splendor and matchless glory, while sin is punished, the sinner rescued, Satan defeated and destroyed. Seraphim stoop from their heavenly thrones to minister to Him in the Garden of Gethsemane and having gazed on the amazing spectacle of the cross, they ascend to heaven to prostrate themselves before the infinite Majesty on high, and cherubim and seraphim unite with all the hosts of the Lord of Sabaoth, and with rapture sing under the far-reaching revelations of a future glory in this accursed world of ours: Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory. And so our earth will be when the great atonement of the eternal Son of God has become rightly understood and duly appreciated by the inhabitants of our earth!

(1.) *In its Nature the Atonement of Christ is His Expiation of Human Guilt.*

It was prefigured under the former dispensation by the sacrifices of the sin offerings and whole burnt offerings on which the sins of the Jewish nation were laid by the officiating priest laying his hands on the heads of the victims and making confession of them and likewise the live scape-goat who was similarly used by the officiating priest confessing the sins of the people on his head, and who afterwards sent him away into the wilderness, as recorded in Exodus and Leviticus. Isaiah alludes to this when speak-

ing of Christ (ch. liii, 6), "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all—made to meet upon his head the iniquity of us all." Frequently is the principle of the *substitution of Christ*, the innocent one, in the room of us, the guilty, referred to in the New Testament. "He who knew no sin was made sin for us or a sin-offering for us." "Christ the righteous one suffered in the room of us the unrighteous." "Christ hath redeemed us from the curse of the law having been made a curse for us."

2. *In its design the atonement* of Christ is to effect our *reconciliation* to God by the infinite love and mercy it exhibits on the part of God and of his well beloved Son, thus "God commendeth his love towards us in that while we were yet sinners Christ died for us." That the enmity of our hearts might be slain, that the love of God may be shed abroad in our hearts, that by faith in God we may be justified, adopted and saved from the penalty, the power, the love and the practice of sin, and be made new creatures in Christ Jesus. It is only by perceiving our need of Christ's atonement and understanding it as suited to our need, and believing in it, that we can be saved. For it is through the exercise of our faith in the atonement we obtain forgiveness of our sins and eternal life in a rational manner and that our whole moral nature is changed and transformed into the divine nature. This part respecting the designs of the atonement will be fully considered when I come to speak of man's new condition and probation.

(3.) *As Regards the Extent of the Atonement of Christ.*

It is commensurate with the race and made for all without exception. Less than this could not meet the demands of the case. The remedy would not be commensurate with the disease nor the parallel between the consequences of the fall and our own sins and the provision of salvation in Christ be realized. The two lines of the parallel would not be equal. The demands would exceed the atonement, if it were not universal in its extent, nor could one single sinner be saved unless provision was made for the salvation of all. Since *in Adam* as representative of the race all fell, if the race was not fully represented by Christ, as it was by Adam, the representation of the case would not be adequate to fulfil the demands. Suppose a member in parliament, as the representative of a constituency, represents only part of the constituency and fails to represent the interests of his whole constituency, he would be justly complained of as partial and unfaithful to his constituency. The whole or none is the condition of his appointment and therefore if he does not fulfil the condition of his appointment he has forfeited the right to act at all for the constituency as their proper representative in parliament, therefore no sinner could be honorably represented by Christ as the representative of the race unless all were represented by Christ, and the sins of none atoned for unless the sins of all were atoned for. And so the Scriptures everywhere represent the atonement of the Son of God, not as limited, but universal, not as specially made for a portion of the race, but for the whole race.

This is a point requiring to be made clear. For although the Scriptures use every form of expression that can be conceived of to express the extent of the atonement of Christ as universal and without distinction and without exception as having been made for "all" and "every one," for the "world" and the "whole world," many limit it to the "elect" of God and thereby exclude the non-elect from its provision of infinite blessings without having a single passage in the sacred Scriptures to support their view, for we nowhere read that Christ died for the elect ONLY or for believers in Christ ONLY. This view of the atonement evidently arises from looking at the atonement in relation to its ultimate issue and not in relation to the race in its rich provisions of infinite mercy and boundless love and the fact of the atonement *per se*, in itself considered, is lost sight of and much injury is thereby done to the relationship of facts which is the relationship of divine laws in the divine mind, since the atonement of Christ relates to the provision of salvation made by God in Christ, and election relates to the actual possession of its blessings, for many are called but few are chosen. The provision warrants "the many," "all," to be invited to partake of it, but only those who comply with the invitation participate in the rich and boundless provision, as many interesting illustrations are given in Scripture to point out the distinction, and it is herein the principles of man's *probation* under the new covenant find their free and full operation and constitute man's responsibility and free agency and God's righteous sovereignty and infinitely wise and merciful and equitable moral government.

THE ATONEMENT OF CHRIST PROVED TO BE *Universal* IN ITS EXTENT.

The interests of truth and of immortal souls requires some extended consideration of this great fact. It is the *basis* of the gospel system which is founded upon the equitable principle of it being an adequate remedial arrangement.

But if the consequences of Adam's transgression and our own transgressions *be not atoned for* to the extent of *the whole race*, then the remedial arrangement fails to meet the exigencies of the race, if Christ by his atonement as man's second representative, does not rescue the race that Adam ruined, if he only represented *some* of the race and not *the whole* of the race, then this inadequacy would imperil the remedial arrangement and God would be regarded as partial and unequal in his dealings, and the gospel system would be open to most serious objections and be unworthy of its author!

I am aware, Mr. Frederick, these are strong words, and will sound harshly on the ears of many highly esteemed and worthy ministers and exemplary private christians, whose hearts are good, but whose logic is defective, but if truth cannot stand the stern tests of logic it cannot be truth at all, for the science of logic is the science of truth—it teaches us how to detect error and avoid it and how to test truth and reach it.

In the case of a limited atonement to meet an unlimited demand, the reasoning is as defective as to expect the whole in a part—an equivalent for what it is not, and therefore not a "*quid pro quo*"—an equivalent—but a

"*non sequetur*," a result that does not follow to satisfy the demand, just as a million dollars will not satisfy the demand of a million millions!

But here again is the "*verum*" in opposition to the "*verax*"—a truth cherished in the mind, or an idea rather regarded as truth, in the minds of those who entertain it, that "Christ by his vicarious death only died for a portion of the race," whereas the truth in the thing itself—in the fact, is not perceived, but falsified, although never *intentionally*, far from it. the "verum" never does this—it is a sincere belief in the mind of what is not true out from the mind, in the thing believed. Whereas the "*verax*" is truth in the fact apprehended by the mind and believed in, and its utterance is the speech of what is real and true, and not imaginary and false!

This is what I have got to establish, and it will prove '*a double edged sword*' as truth always is—it will cut away the error of ihe UNIVERSALIST, whom it affects (for there is a variety of Universalists), on the one hand, and it will cut away the error of the LIMITARIAN of the infinite atonement of the Son of God on the other.

"Well," remarks Mr. Frederick, "you are in the battle again sword in hand, to slay error. I wish you success. Give me, if you can, a short syllogism that will at once logically refute the 'verum,' and establish the 'verax.'"

"That, Frederick, can be done with the greatest ease, for every truth uttered in God's Word is a syllogism carrying conviction on the soundest principles of logic, for it is the science of the highest 'reason.'

"We cannot do better than take the first oracle of God that offers itself to the mind—that glorious passage which comprehends the whole 'Bible proper' *in brief*—the very foundation of the salvation of God and the whole philosophy of Divine salvation—a passage known by every one who knows anything of God's Word—a passage which gives us the beginning, the middle and the end of Divine salvation—a passage which has done a wonderful amount of good, and deserves to be written in letters of gold, and which none can object to, as it contains its own vindication and carries the self-contained proof in itself of its sublime truth, as spoken by the Lord from heaven, Himself (John iii., 16)

'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

> "O, how charming is Divine philosophy! Not harsh and crabbed,
> As dull fools suppose, but musical as is Apollo's lute, a perpetual feast
> Of nectared sweets where no crude surfeit reigns!"

"You will find in this wonderful utterance, Frederick, a perfect syllogism in the mood Barbara, with its major and minor terms and conclusion corresponding to both:

Here is the major term—"GOD SO LOVED THE WORLD AS TO GIVE HIS ONLY BEGOTTEN SON."

Here is the minor term, as included in the major—"THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE."

Then comes its delightful conclusion or application—"I, ROBERT H. CRAIG, BELONG TO THE WORLD GOD SO LOVED, AND I BELIEVE IN GOD'S ONLY BEGOTTEN SON, THEREFORE I HAVE ETERNAL LIFE.

"Examine the major term closely—what was it "God so loved?" "The world." "What are we to understand by 'the world?'. Is it the elect world?" "or the habitable globe?" "or the human race?" "Well, read it so now with that idea in your mind, and see the result." "God so loved the (elect) world, that He gave His only begotten Son, that whosoever of the (elect) world believeth in Him should not perish, but have everlasting life." "But will not all the elect believe in Him?" "Yes, certainly." "What, then, is there here by way of instruction and divine consolation?" "A great deal." "Granted." "That all believers are certain of eternal life?" "Yes, certainly."

"Now let us read the great words as Christ gave them. 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him—(in the original—*the every believing one* in Him) shall not perish, but have everlastling life.'" "What difference is there in the two readings?" "In the former reading we are directed to the elect world as the world God so loved?" "Yes, and that is certainly true. God loved them. Is there anything besides?" "Yes, the love of God is confined by it to believers *only*, whereas by the 'world,' viewed as mankind universally, all the race is so loved as declared." "Now which is the correct reading of Christ's words?" "The latter, for no word 'elect' is found in the passage." "Very well. Is not this adding to God's word?" "Yes." "Is that right?" "No." "Why?" "Because a heavy anathema or curse is pronounced upon such as shall add to God's Word." (Rev. xxii., 18.) "But you would not consider it adding to God's Word if the addition was in accordance with the mind of the Spirit in God's Word?" "No, in that case it is not adding anything to subvert the Divine Word, but an elucidation of it." "Granted. But what is required of those who put in the restriction thus given to this passage?" "They have to prove that God's love is restricted to the *elect world*, and that in pursuance of this love He gave His only begotten Son for them, and them *alone*, and that He died for the elect world *only*." "Well, Frederick, if that *limitation* in the love of God can be proved, and the limitation of Christ's atonement can be proved by the testimony of other scriptures, as being in harmony with the mind of the Spirit, the passage would bear that interpretation. I press, then, for the *proof*, and I defy any man to *produce the proof* that God so loved the elect world *only*, or all believers *only*, and that Christ died for believers *only*, because no such passage is contained within the boards of the Bible. And I am prepared to prove that God's love extended to the 'world of mankind sinners as such,' with an infinite, boundless compassion God-like and Divine, and that in pursuance of this infinite love of God, Christ died for all without exception, and further, that the insertion of the word "elect" in connection with the 'world' is not only unwarrantable, but leads the enquirer after salvation for some warrant to believe in God's love towards him, instead of basing his belief on the testimony of God without him, while he is an unbeliever, and is without the experience of the love of

God, as God's way of bringing the sinner to experience it, after believing in it, and not before believing in it, on the simple and authoritative testimony of God, as here given by Christ, and elsewhere in the Divine Record. This is a matter of great practical importance, and must be made clear. The alteration which a single word will produce in a passage has changed the course of many a bill in Parliaments, and many a legacy and legal instrument. And slight as the alteration may appear in this great passage to some, and even desirable to square with their preconceived views on a limited redemption scheme, the consequences it produces are incalculable, and detrimental in the extreme. 1st. It misleads. 2nd. It perverts. 3rd. It is untrue. 4th. It is high time it were given up."

1st—*It misleads.* For if the love of God only extends to the elect, then it leads the mind away from the saving truth to the enquiry whether "I be one of God's elect, and be warranted to believe that God so loved me as to give His only begotten Son for me," and not on the ground of the Divine testimony, and be satisfied with that, and that alone, for no higher authority can be found in the universe to base our belief upon than God's own testimony. "I require to know and be assured whether I am one of the elected whom God so loved," as here plainly stated—to perplex my mind about the evidences of the elect, or the believers, before I am one, to seek for evidences before I am in a position to have them, that I am one of God's children and chosen in Christ." Now where is the man that has ever read the names that are written in the Lamb's Book of Life? Has any one seen it, been in heaven to read it? Is my name in it, I wonder? Oh, do I feel sorrow for my sins? Oh, do I possess the evidences of God's regenerated ones? and so forth. Is not this calculated to mislead the young enquirer who wishes to be saved and does not know what to believe? Told often to believe, but never told *what* to believe, and *why* to believe, but only to believe there is an elect number, and to try and be one of the elect of God. But others take up another position, that proves how untenable this view is, and say, Well, "if I am elected I will be saved, and if I am not elected I cannot be saved, and there is no use in me troubling myself about it. I must just wait till God's time comes to be saved." And souls are perishing who need not perish, and who would not perish except for lack of knowledge. Oh, how sad!

2—*It perverts.* Christ did not say "God so loved the (elect) world," but that "God so loved *the world.*" There is not a word about election in the passage, that I can see. Can you see any, Mr. Frederick? "No." "The only way to see it is for one to forge it and force it into the passage. It is not found in any of the Greek manuscripts, not in one of them!" "But even for the sake of argument, how could any one, know whether he was one of the elected—really I wish for you Sir to make the matter of election a little clearer to my mind, for I am using a word I don't understand?—I was going to say how could any one, even supposing he read the names of the elected in the heavenly record, be able to know whether he was meant or not, seeing there are so many of the same name living in the same locality, and even two I have met with having the same name in the same family. Who is who?" "Yes, that is the reason I am going to state that the alteration in the

passage not only misleads the mind of the reader, but perverts the great truths in the glorious passage. 1st, the infinite love of God for a lost world (in the major term) and the wise, the wonderful, the reasonable, the righteous requirement (in the middle term)—just *whosoever believeth*. It matters not what his name is, nor where he lives, all that he has to make out is whether he belongs to the world of sinners lost by the fall of Adam or not, and if he can make out he is not one of the human race, but something very superior to anybody else, for that would only prove him to be inferior and a lunatic! or if he should think he had no need of a Saviour, that Adam's sin never touched him in its effects, nor had he any sins at all—the greater is the pity! for he is giving the strongest proof of his need of a Saviour, although he does not know it, because he is spiritually blind and spiritually dead, and therefore he is truly an object of pity for God to love with the love of pity and infinite compassion, and send His Son and His Spirit to quicken him out of spiritual death.

3—*It is untrue.* It cannot be proved God's love extended to the elect alone. It cannot be proved that Christ died for the elect *alone*. On the contrary, it can be proved God loved "all," the "whole world," that Christ died for "the whole race," and I will put it beyond dispute shortly. Some think God's love is such that he cannot love wicked people, only good people, that he cannot love sinners, only the righteous, and I have heard some say they did not require anything from God but a little forgiveness, and they were sure of that, because God loved good, honest, truthful, upright people, as they were, so that you see, Frederick, how the plainest words will be misunderstood, and errors can be taken out of truths, and be believed in as truths, and truth lost!

Of course the love of God here is the love of compassion, not the love of complacency. And if ever a poor, miserable, fallen, ruined race can have a claim on the infinite benevolence of the Deity, it is the human race! Tempted by such a fiend! Engulfed in such misery! With a nature so vile! In a state of moral ruin! Spiritual disease and spiritual death! Not an object of pity? Not an object of compassion? In the name of heaven WHAT IS?—Oh, enough, enough to melt the heart of a stone, and make the cold, hard steel melt and flame into sympathy for man! O how the God whose name and whose nature is love itself, is misjudged, abused and misrepresented and calumniated by cold, selfish, proud, arrogant man, who dares to limit infinite compassion, when *infinite compassion is all needed* so much to save lost man?

Just hear a passage or two from the Inspired Book, confirmatory of John iii., 16, we have been considering. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might *live* through him."—"*Live through Him!*" Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. And lest any one should, in their narrow, contracted souls, limit the infinite propitiation of Christ, here again the disciple of love does not fail to tell us that the propitiation of Christ is not for our sins only—but also for the "WHOLE WORLD." And this is no isolated proof of the boundless love and compassion of our

Father in heaven, whose love is like a God come to weep over the scene of woe and desolation sin has caused, and gives His son as a sin offering, to tell the universe how freely He pardons, and how willingly. His only begotten Son comes to our rescue—comes to save us *all*, and weeps because men will not believe it! And how sad, Frederick, that men whom God has raised up to preach Christ, restrict that infinite love to a portion of the race, and call it the "*election*" and know not who they are or what they are talking about, only they have been taught by others to think so—and how untrue—because they can't think for themselves, and see they are falsifying God's Word, and preferring man's word to God's Word.

The love of God is His love for sinners, not because they were sinners, and extending to the ungodly, not because they were ungodly, but in spite of it, for they had all the same need of it, as love alone can change that nature, and is God's method of saving sinners, for nothing else in the universe but love like God's love can turn His enemies into friends—can arrest the wicked in their wickedness—can make them say, "Well, in my wretchedness, if man has no pity for me, God has; if man would crush me, villify me, God sympathizes with me!" Oh, it is this, *it is this*, and nothing but this, that will save lost, ruined, helpless man. It is by this power God wins back our alienated affections, and saves the lost, and for any limitation to be put on it is at once dishonoring to God and cold-hearted cruelty to man! No wonder Christianity in our day is such a poor, cold, lifeless, miserable thing, partaking more of the detraction and malice and damnation of the devil, than the "true life," the "yearning compassion," the "self-sacrificing and boundless love of God! whose very nature and essence is love."—Read 1st Epistle John, 4, 8; Epistle to Romans, chap. v., 6, 7, 8, 2nd Cor. v.,14-15—and see how the matter stands in the sunlight of God's Word.

Revealed truth is the great instrument by which God accomplishes His merciful and holy "purpose of grace"—of saving the fallen, converting sinners from the error of their ways, making them happy on earth and preparing them for eternal glory in heaven, and the least thing we poor, miserable mortals can do is to search into that revealed Truth earnestly and carefully, avoid most vigilantly all errors, in our judgment of it, take nothing at second-hand, through slothfulness; and above all, let us, dear Frederick, endeavor too to keep the mind free from the biases of educational influences, and seek to remove those accretions that come and deaden and neutralize the revealed Truth, as plants and vines are weakened and die from the little insects that beset them, and the accretions they gather upon them, and look so sickly and wither away, if not purged from them. "Every branch in Me," says the Saviour, "that beareth fruit My Father purgeth it, that it may bring forth more fruit."

We must undergo the *ordeal*, however severe at times, and get purged from the accretions of second-hand views and cherished errors, gathered from human authors and erring commentators, and get our views direct from the revealed Truth itself, and be always learning more and more of the fulness and completeness of the revealed Truth of God, and see it in its harmony and unity and beauty, reflecting everywhere in the Divine

Record the *countenance of the King*, who is the Glory of angels, and the Saviour of men, seeking to save a world lost through *sin*. Oh, there are depths here, Frederick, which have never been fathomed, heights here which have never been scaled, and breadths and lengths in "the purpose of grace" which we can never fully comprehend, but we are *to "follow on to know the Lord,"* and not stand still, as some do, incrusted in their great-grandfather's opinions, and like the cold, ice-bound lake, with the frozen stones in it, remain with these opinions as fixed and immovable as do the cold, lifeless, frozen stones in the beautiful and enchanting lake. We are to search the Scriptures for hidden treasures until we find them, and then not to hoard them up to ourselves, as so many do, but scatter them all around us, to enrich others, and above all, Frederick, let us never be afraid to hear different opinions from others, for we can always learn something good from everything and everybody, if we have only a mind to do it. And why should we not, as progress is the law of life and stagnation the law of death!

But bear it in mind, Frederick, the revealed Truth will not bear rough handling. It is like the sensitive plant, that shrinks and folds up its tender leaves, and withholds its sweet, refreshing influences and fragrance and sweet loveliness from all such rude treatment, and says plainly, my heavenly secrets are not for you, "To them that are froward I am froward," "the secret of the Lord is with them that fear Him, and to them will He reveal His covenant," or His "purpose of grace," even His "loving favor." And while you are intent on getting more of the Divine illumination into your soul, oh don't be intent upon novelty and running after every new view and every "new-fangled notion," because so many err here,—it is the love of novelty, and not the love of truth, that so many are continually in pursuit of, like children that are tossed to and fro with every wind of teaching, and have no fixed principles within them. Satan tempted man at first through novelty and curiosity, and he is doing this still, for *the multiplicity of sects in the Christian Church* is the deepest disgrace of our age—one of the saddest proofs of the aberrations of the human intellect arising from the disorder in the human heart, because the imperishable and immutable truth of the "One Lord, the one faith and the one baptism" is gone from our midst.

Oh, when will all the human family of God come together INTO the unity of the faith and of the knowledge of the Son of God unto full grown Christian manhood, unto the measure of the stature of the fulness of Christ? When, oh when will this golden age arrive among Christians? The question is easily answered. As soon as they give up and abandon all human additions to the revealed Truth of God, and all human excisions or subtractions from the revealed Truth of God, and in short, *substitute the "verum" by the "verax"*—then the union will be vital and eternal, and as it should be, based on the rock of truth, and pervaded with the spirit of love, then jealousy and discord shall cease to be exercised, the strife of opinion and the rivalry of interests be no longer known, then Christ's fervent prayer for the union of His Church shall be fulfilled, and then she will look forth like the morning without a cloud to obscure her glory, be fair as

the moon in her purity, walking in celestial brightness, clear as the sun, with the divine fire of heavenly love in her heart of hearts, and be terrible as an army with banners, and chase the devil and his angels out of the world, and when all will vie with one another in holy deeds of benevolence and who will serve the Master best, and be most like Him, the King of Beauty! And oh, what crowns of glory they shall win and wear when the last traces of evil in our world shall be obliterated—when the sceptre of death shall moulder, and the darkness of the grave shall be dispersed—when the Church of Christ shall be gathered to her rest—when the last 'elect vessel' shall be saved—when the festival of heaven shall be prepared—when the song of eternity shall begin, and when the glory of a ransomed world shall add its last triumphs and splendors to the glorious crown of the Redeemer of men!

Now, Frederick, the mightiest lever power to lift up the fallen down Church of God, and the fallen world of lost souls, is the great and glorious Truth of the ATONEMENT of the Son of God for human transgression rightly apprehended in its divine design, and acted out in all its human results. This is the *lever*, worked by the arm of the Lord—the Spirit—that is to revolutionize the world, regenerate mankind, and renovate the church of the living God. *Rightly to understand this Truth is above everything else.*

"THE ONE GREAT WANT OF OUR AGE."

THE ATONEMENT OF THE SON OF GOD

is heaven's *Sovereign Remedy* for "all the ills that flesh is heir to." This truth, rightly understood and felt *in the great heart of the world,* will effect far more than paradise could have done for us, had it never been invaded by the foul robber and murderer. It will prove the epic of human history, the epic soug of Paradise regained. It will bring us infinitely better returns than we would have had if the *earthly* paradise had never been lost. O! if our ruin has touched the heart of the Divinity with such a sympathy for man under the griefs, the tears, the woes, and the inexpressible and innumerable sufferings of poor, ruined, and suffering humanity, that he is resolved not only upon crushing the vile serpent and his crew, and dealing with him and them in a manner which will receive the sanction of the great jury of the whole assembled intelligent universe, before it is finally carried into effect—and this in some measure accounts for the delay, seemingly, of the fulfilment of prophecies and promises: but this delay and forbearance will tend to justify the divine moral government all the more when the hidden things of darkness are brought to light—when the hearts of all the actors in the fearful drama shall be revealed, and when the returns of compensation will be rendered all the greater to his poor, despised, tried and persecuted ones, who have been since sin began its course on earth, and who are *now* seeking, with all their weaknesses and numerous infirmities, to prove they are only seeking to do His will, and, however painful to flesh and blood, however misconstrued their course and their conduct, *these hidden ones* He comforts and gladdens by His own abiding presence; and when He appears, they shall appear with Him in glory, ineffably bright

It is not *here*, it can not be here, where the ransomed of the Lord, who have been redeemed by His *power*, as well as by the price of His blood, can have the fruition of his purpose of Grace for this is but the *bud* of our being, the dim dawn, the twilight of our days, here the battle with evil is to be fought, but the GREAT BEYOND is to bring the conqueror's crown, and it is in virtue of the close connection between time and eternity in our sojourn in this world, and the results of the transaction of the Atonement terminating upon the mighty issues that are to be evolved by it, that the great Truth should be gone into, and apprehended in its divine design as universal in its efficacy, and the greatest exhibition of the infinite love of God and of His wisdom, and the most wonderful means of forever shutting out the entrance of sin again from His holy universe that could ever be conceived of!

But the theory of a *Limited Atonement* completely destroys the glorious Truth connected with it, as a lie in the very heart of the truth, like the kanker worm in the heart of the beautiful rose bud that eats away its vitality, till it drops from its parent stem dead.

It is not only a theory, without a single verse of Scripture to support it by its assumed restriction as "*only*" for the elect or believers that Christ died, a voucher which is absolutely required to warrant its assumption—but it is expressly contradicted by every possible predicate that the powers of language possess, to indicate it is not only for them that believe in it, and receive its benefits, *but for all the world, all the race—for them that don't believe in it, as well as for them that do believe in it*—the believing or the not believing is a thing quite distinct from the fact that Christ died, that "he *died for all*," that "he tasted death for every man;" and therefore it is neither logical nor rational to *limit a thing* by the way it is used, after it has been provided for all—the abuse of a thing does not disprove its existence, since men could not be guilty of unbelief—*in not believing in a thing that had no existence*, therefore on this ground of a limited atonement the unbelievers are not unbelievers at all! they are honest truthful believers according to the theory, because they do not belive at all—they cannot be condemned for not believing in an atonement that was not made or not intended for them, when they don't believe in it at all. This is the logical landing-place of a limited atonement. Whereas in God's word the unbelief of unbelievers is made the very *ground of their condemnation*, and therefore it must be *true* that Christ died for those who are condemned for not believing in Him, and this shows how the sanctions of law—of life or death—are now transferred from the legal system to the Gospel system with such wonderful force in the glorious passsage—"God so loved the world that He gave His only begotten Son, that WHOSOEVER BELIEVETH ON HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE," implying *they will have everlasting* DEATH *if they do not believe in Him.*

It is unbelief now that is the soul-destroying crime—a crime as bad on earth as the devil's crime in heaven—it makes God a liar, as the devil did, it thrusts God away—God the Lamb, and asserts its independence of Him as the devil did, and it aims another prolonged quarrel with God, who will be greatest, and they shall have the trial, and the proof, too, as the

devil is now having it, and they will be his associates, and share in his doom most assuredly, for of all unreasonable things, the act of disbelieving in such a glorious truth is the most unreasonable, because it is true that Christ's atonement is as universal in its extent as Adam's sin was, and infinitely efficacious for the expiation of a thousand worlds, and the only hope for our world, and *free* to all—Oh! it is no lie, but a solemn truth that Christ died for those who *deny* him. (2 Peter, ii., 2), for those that *reject* Him, (John III, 18 & 36; 1 Ep. John, v, 10—12), and for those that *perish*. (Acts XIII, 41). Therefore the doctrine of a limited atonement is untrue, and the universality of Christ's atonement is the great truth that is to eradicate the lie from God's moral creation that corrupted it, and it will do it according to the divine purpose of infinite love.

(4.) *It is high time that this* MISLEADING, PERVERTING, UNTRUE THEORY of a LIMITED ATONEMENT were given up by all who hold it. It turns the Remedial scheme into a miserable fallacy and failure. It cannot meet the demands or the conditions involved in the Remedial scheme if it does not *provide* a free and full, a present and everlasting salvation for the entire race ruined by the first representative of it, if the second repsesentative (with deepest reverence) has failed to fulfil these conditions. How dishonoring and dreadful a doctrine is this! that will lift up its voice and tell me that my God and Saviour failed to fulfil the demands of law and justice in any single case of those lost and ruined by sin commited by another before he was born? For this is the root of the evil. In Adam all the race died, *spiritually*, for he stood at the head of the race, and represented the race as we have already proved from God's Word (Rom. v., 12-18). In every man's own sins his voluntary concurrence is involved, as we have proved, but "by nature we are the children of wrath even as others."

It is no use to cover up original sin. It is no use to be flimsy and illogical here, and never see the deep, the awful necessity of a remedy required, as nothing short of the infinite love of God offering up itself as a sacrifice for lost man, and so it was nothing short of *this*, and where this infinite love of God touches the heart it expands it, it burns up its selfishness and makes an incarnation for itself to dwell in, as it is designed.

If the head should say, through human teaching and human limitation, "The atonement is limited to believers," the heart will cry out, "Well, get all men to be believers," and if the head should again say, "but what are you to tell them to believe?—If it is only known to God for whom Christ died, you may be asking your hearers to commit a fraud! if you get them to believe that Christ died for them, if he did not die for them!" "Well," replies the heart, "I know it is *illogical*, but there are many other things we cannot understand as well as the general offer of salvation on the basis of a particular redemption." "Well," says the head, "I never saw a pyramid yet standing upon its apex instead of its base, and if this be the sort of irrational nonsense and insincere preaching and humbug, the sooner you go and be a butcher, and kill sheep from the meadows instead of the poor, wandering sheep among men, the better."

"Now I call this, Frederick, "*humbug*." What do you call it?" "I

call it an outrage upon reason! and don't wonder that free thinkers who must have *sound reasoning* from men who assume to be teachers of others and it is because of the want of it among the clergy, not of course all, but generally such total want of even common sense, that the intellect of the age is fast withdrawing from places of divine worship, because there is so much mere "*twaddle*," and the eternal cry. "believe," without ever stating "*what* it is we are to believe," and "*why*" we are to believe! and of course to hold that Christ died *only* for those that believe in Him without knowing who they are out of the human race, for whom Christ died is the most successful way of getting *none to believe in Him*, for if they say he came to save sinners, and make a restriction to His power, and his willingness to save sinners, and then affirm they know he is willing, when they restrict His atonement to a certain number of sinners, so that we are told to believe, and then told not to believe!—how any honest man can preach at all with such a thing as a limited atonement I cannot comprehend, although I believe they are sincere?"

"Oh, certainly, they are sincere in the "*verum*," but not in the "*verax*," and this distinction defends their sincerity, because their hearts are better than their heads. And in this, we will get at the solution of the theory. It is derived from tradition, from reading, human teaching, and it stands in the wisdom of men, and not in the power of God, and the great human heart will not believe in it, even the preacher's own heart spurns the unsound doctrine!

Paul's heart yearned over the spiritually dead, just as these good men do, but Paul's convictions in his judgment always governed the feelings of his heart, and these convictions were derived, not from a limited atonement, or a particular redemption theory, but from a universal atonement, and a redemption work finished on the Cross, consequently there was harmony between the judgment and the feelings. To prove this, Paul says, "The love of Christ constraineth us because we thus judge, that *if one died for all* (that is Christ), therefore all died (spiritually of course) and *He died for all* (the all that died—the entire race) that *they who live* (spiritually of course, through believing in Christ) should no longer live to themselves (a selfish life—they cannot) but unto Him who died for them and rose again," hence the substitutionary death of Christ is the vitalizing truth of the race.

Paul here tells us plainly—*the all who died in Adam Christ died for*, therefore this glorious truth is the *life* of the race, and his statement here confirms his parallel, formerly considered in Rom. v., 12-19—"For as through the one man's disobedience the many were made (or constituted or conditioned) sinners, even so through the obedience of the one (Christ) shall the many be made (constituted or conditioned) righteous."

You see, therefore, Paul held no limited view of the atonement, or he could not have so stated the parallel between our fall and ruin in Adam, and our redemption and life in Christ, for we have life from His death. And the *probation of man* is therefore laid deep in the infinite love of God, and faith with its necessary evidence and fruits is the test by which we are now on our trial. Could anything be more reasonable? You see the love is to destroy the enmity, and the belief of it the devil's lie! So

that from supreme love to God and sincere love to man, produced by the faith of the great atonement, the amelioration of mankind is to be reached, all existing evils banished from society, every curse turned into a blessing, and every one be made truly happy!

"I hope I have proved to your satisfaction, Frederick, the extent of the atonement of Christ to be according to the Scriptures, coextensive with the race?"

"I consider you have. It is necessarily so, because, 1st—You have stated, in opposition to the Limitarian theory, that it is without the least foundation from Scripture, inasmuch as there are not any restrictions given to it, that there is no such word as that Christ died *only* for them that believe in Him. When Christ's death is spoken of, it is presented as dying for '*all*'—dying for '*sinners*,' for the '*ungodly*,' dying for '*everyone*'—given by God for the "world," and as a propitiation for the "whole world." Next, you have shown how, if election is brought in as inclusive of those for whom He died *only*, and to the exclusion of the non-elect, it is an assumption without any voucher from God's Word, since to view the atonement in that connection is to remove the basis of belief from the atonement to the election, therefore this method of viewing the Gospel misleads the enquirer perverts the Gospel, and is not founded on fact, and the sooner it is given up the better. I would only remark on the argument, that it appears to me to be as necessary to have a universal provision of salvation, as the effects of sin are universal, and that reason demands it to make every man who refuses to believe the fact an unbeliever or disbeliever, while the necessity of faith in it is as essential as the atonement itself for salvation, therefore, while the Limitarian view is proved to be a baseless theory, the Universalist who infers that all mankind will be saved because Christ died for all, is a fallacy, because believing in Christ is as clearly necessary to personal participation in the benefits of Christ's atonement as the atonement itself. The atonement being made for all, all are sincerely invited and required to believe in it, as the great means God has employed to save us from the consequences of sin, being in answer to the demands of justice for Adam's first transgression and all our own sins, while the love of God, exhibited by the gift and sacrifice in the sinless and righteous life and the substitutionary death of His own dear Son, is fitted to draw our hearts to God, to love and obey Him on account of it." "Yes, all correct, Frederick. And the infinite merit and value of such an atonement, made by One possessing the attributes of Deity, can never be limited in its efficacy except by those who reject it and limit it. In itself it is infinite and free to all."

Thus I have endeavored, dear reader, to answer the question at the heading of this part of my discussion on the great subject of evil in God's universe, namely, *What God has done to thwart the dominion of evil, and to remedy it?* by referring to the marvellous interposition of the Son of God Himself, to thwart the adversary in his malicious designs to destroy the spiritual and eternal interests of the human race by His all-prevailing *atonement and expiation* of human guilt and transgression, that the remedy is as universal as the evil is universal; and that it is an answer by divine

appointment for your every sin, as well as every one else, and so is at once a perfect satisfaction to divine law and justice for your sins and mine, and for the sins of the whole race of mankind, without let or hindrance, except the one hindrance of *unbelief*. The reasons for this I now will explain, I trust to the satisfaction of every one,—because it is in the matchless manifestation of the infinite love of God we are bid to look and see and realize a motive so powerful as to draw us to God, because it produces within us a new moral nature, so as to slay all love of sin in our hearts,—root out our natural selfishness from within us,—remove all our fears and hard thoughts about God we have too often cherished, and coming in our thoughts and affections, and with all our grievous transgressions, through Christ, the new and living way, putting our implicit confidence in Him as our own dear Redeemer and personal Saviour, and receiving the free forgiveness of all our sins, divine acceptance, peace with God and eternal life, we learn under the moral influence of a justified state the light, the love, the life and the liberty of God's saved ones, and are made more than conquerors through Him that loved us, for He takes us under the special care of His Providence, gives us the Holy Spirit, makes us useful and holy and happy, supports us under every trial, sustains us under every sorrow, and at last receives us to Himself into His heavenly mansions, that we may enjoy Him forever, and dwell with Him and His saints in light and eternal blessedness, whereas unbelief prevents all this.

"He came to raise our fallen race
And our lost hopes restore,
Faith leads us to the mercy seat,
And bids us fear no more."

(6.) What Results Have Followed Affecting the Interests of Man and the Whole Creation of God?

We have seen the dark and dreadful cloud of evil dispelled by the bright shining of the Sun of Righteousness. No sooner did the *primal sin* enter into God's holy universe than it was checked in its influence by the expulsion of its perpetrators from heaven, and they were put under restraint by the omnipotence of God. We all know something of the strength of a deranged human spirit, when under the fits of insanity, it takes sometimes several strong and powerful men to hold down the maniac under the fury of madness, although of slender build, and comparatively of little muscular strength, naturally. Conceive of the control required to hold in check the strength of will in such a mighty spirit as that of the chief of the apostate angels—a being so exalted in rank, as he evidently was, who could influence his angels under him to unite with him in assaulting the very Majesty of heaven—of what use would chains of adamant be to bind such a mighty Power, perhaps next to the archangel of God, when you conceive of the potency of this mighty being when his spirit was kindled into fury by being thwarted in its dominion of evil and rebellion against the Most High, when the angels under him are possessed of far greater power than any human spirit —"the least of whom could wield these elements, and arm him with the force of all their regions." But the Son of God—the manifested God

(Elohim) could as easily keep him in check and expel him and his angels by a single volition of His will, as we can pass a thought through our mind, or perform the easiest act in our daily life. Of course the chains spoken of are in accommodation to our modes of thinking and acting in putting into chains great, stalwart criminals.—Therefore, the devil and his angels are put under restraint.

The permission given to Satan to enter Paradise proves, I think, that the *primal sin* was in some way connected with the fall of man, as I have endeavored to put into words in the imagined scene in heaven, when the fall of the angels took place.

The immediate interposition of Elohim—in the Garden of Eden—the Lord God from heaven, to predict his doom, and the remarkable way in which the destruction of Satan's power was to be effected through One of the race, as the Son of Man, accomplishing it, and so exactly fulfilled in Christ, the Son of God, which has passed under review, proves the reality of the whole thing from first to last, and not any fiction or romance—it is infinitely more marvellous, surpassing all human conception, up to the time the Saviour cried on the Cross—"*It is finished.*"

The extreme difficulty connected with a subject like this arises from the nature of it, as being connected with "spirits," as being purely and entirely in the empire of mind.

The conflicts of nations, with their diplomacy and despatches, and the marches of their armies, can be all seen, and are tangible to the external senses, whereas here the whole thing is different. "Every battle of the warrior is with confused noise and garments rolled in blood, but this with fuel and fire."

The fuel of envy changing the fire of seraphic love and holy zeal for God into the fire of animosity and malice against God, accounts for the primal sin, taken in connection with the communication I have conceived as a probable circumstance, which does not in the least afford any pretext for it. While to the fuel of the Divine indignation burning in the fire of the infinite love of God for the welfare of the universe, is to be traced the overthrow of this great and mighty antagonist, and teaches us many lessons which time prevents me fully going into.

But there is one great lesson that grows out of the whole subject, which I wish to derive from it for myself as well as others, namely, "that what Christ was in the world we are to be in the world."

He conquered the devil, and so must we. He trusted in God, and so must we. He would allow him no quarter, and so must we. That so the prediction which was so closely kept in view as relating to Christ as the promised seed of the woman, who was to bruise the serpent's head, may be fulfilled in each of us by us. For this is the other side of the prediction, that the seed of the woman, as the entire race of mankind, should overcome the Evil One. Christ, as the Captain of our Salvation, has gone forth before us, and in His humanity in our own flesh and blood, has overcome the mighty foe, and has said to every son of Adam, Follow Me, as I was in the world so are you, fear not I am the Forerunner follow me—giving us an easy pathway to victory, for fighting in our Saviour's strength, we shall bruise

Satan under our feet, and obtain the conqueror's crown. We constantly read in the Apocalypse of the victory of the saints, over "the beast and his image" who are counted worthy to enter heaven—such are the chosen of God, they are approved of by God, and counted worthy of heaven, but they who are overcome by him are cast into the lake of fire with him for ever and ever, because they, like him, *believe a lie and act upon it.* That lie is this, "God is not God," "God is not love." "God is partial, cruel, tyrannical, He did not die for the sins of men, or give His Son to die for the sins of men, or if He had there would be no more sin nor sinners in existence" while they themselves *are,* so they believe in a lie, in a falsification of the Divine character.

I believe every man is sent into this world to lessen evil in it, and not to increase it, that all greatness lies in goodness—in self-sacrificing love—this is love like a god, it is the very love of the very God, this is heaven's way of overcoming evil in His holy universe, *and the Cross of Calvary* s its perpetual monument, He bids all the intelligent universe look at it and live, and so they do, with the exception of somr angels of God and some among men, who will not look, and therfore cannot live, and so they die eternally.

This is summing up the whole results in a few words, and as they may be called in question, I proceed to the proof.

God, in consequence of evil coming into His holy universe, has taken means to prevent it ever coming into His holy universe again, and has turned the battle against the foe, taken the pray from the mighty, and delivered the lawful captive, and established His throne the firmer by the measures adopted to shake it and undermine it. He has endeared Himself to all His good and true angels in heaven by His oblation on the Cross, given them new views of sin, revealed its unutterable malignity and baseness and moral turpitude, and deepened His law of love in their hearts by His own voluntary atonement for its transgression, extending its benefits to all the guilty —they who believe in it live, they who disbelieve it perish without the hope of ever living in His presence.

So that by the sanctions of the law fulfilled in Himself through His only begotten Son, He brings forth the equity of His government under a new revelation of its equity, in proof of the impossibility of that law being broken with impunity, that its sanctions are inviolable—the law might be broken, but the sanctions cannot be altered. Therefore, "die He or justice must." But rather than suffer justice to die, or the penalty of the violation of His law not to be carried into effect, the only *expedient* is for Himself to interpose and offer up His only begotten and well beloved Son in the enactment of the penalty.

"With outstretched arms stern justice and soft, smiling love embrace, supporting in full majesty His throne when seemed its majesty to need support—or that, or man, inevitably lost!"

> Survey the wondrous cure, and at each step let higher wonder rise,
> Pardon for infinite offence, a pardon bought with blood, with blood Divine,
> Of Him I made my foe, persisted to provoke, though woo'd or aw'd;
> Bless'd or chastised, a flagrant rebel still, nor I alone, a rebel progeny,

My species up in arms! Yet for the vilest of the vile He dies,
Most joy'd o'er those of deepest guilt, as if our race were held of highest rank,
And Godhead dearer as more kind to man!

Yes, nothing but love—love like a god could devise and carry into effect the great Expedient. It pleased the Father to bruise Him, to make His soul an offering for sin, He shall see His seed, He shall prolong *their* days, and the pleasure of the Lord shall prosper in His hands, therefore shall I divide Him a portion with the great, and He shall div de the spoil with the strong who stood with Him in battle on the plains of heaven, who ministered to Him in His agony in the Garden, who gazed upon the Cross with amazement and deepest sympathy, who hovered over His dead body in the tomb, who were ever ready to fill all the earth with their radiant presence, and smite His enemies with their glittering swords, and hurl them to destruction in a moment; but the love of God prevented them, who ascended with Him in triumphant songs to heaven, who met Him then in numbers without number at heaven's gate, who shouted, "Lift up your heads ye gates and be ye lifted up, that the King of Glory may come in." "Behold God is gone up with a shout"—the shout of victory and triumph. "The Lord with the sound of a trumpet, blown by no human breath, sing praises to God, sing praises, sing praises unto our King, sing praises. For God is the King of all the earth, sing ye praises with understanding. God reigneth over the heathen, God sitteth upon the throne of His holiness. The princes of the people are gathered together, the people of the God of Abraham, for the shields of the earth (that quench the fiery darts of the wicked one) belong unto God: He is greatly exalted!" And now sits in the throne of His glory, at His Father's right hand, until He maketh His enemies His footstool, to step up higher into the realms of a new spiritual creation, where there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and a brightening diadem shall be on every head, and they shall reign for ever and ever!

And the reason of it all is "because he poured out his soul unto death and was numbered with the transgressors"—the taunted friend of publicans and sinners, a glutton and a wine bibber, the jeered beelzebub, and yet "holy, harmless, undefiled, and separate from sinners," clad in the garments of the son of the carpenter, invested with the lowly garments of our mortality, and yet the thrice holy Lord God Almighty who came to destroy death, and him that had the power of death, to expiate human guilt, to save a world lost through sin, *from sin*, "to finish transgression"—check and extirpate the lie that corrupted and ruined creation, "to make an end of sin-offering," and fulfil all the foreshadowing of the former dispensation "to make reconciliation for iniquity"—slay the enmity of human hearts, and raise His redeemed and regenerated people in a body like His own from the corruption of the grave—and "bring in an everlasting righteousness" for the saved, never to be corrupted nor defiled through sin again. Yes, every vestige of the curse shall be removed, and the last enemy shall be destroyed—death shall no longer be a king rioting over human slaughter, and human tears, and human degradation, no longer the "King of Terrors!"

For Christ's death is the death of death, Christ then said, "I will ransom them from the power of the grave; I will redeem them from death. O death I will be thy plagues (to the wicked one). O grave, I will be thy destruction (to the saved) repentance shall be hid from mine eyes"—the lion of hell is doomed—the corruptor of the universe shall never be permitted to stand in glory bright, in heaven again. The day of vengeance is in mine heart, and repentance is hid from mine eyes."

And this doom must by parity of reasoning be the doom—the unrevokable doom of all who are leagued with the great adversary of God and man—who believe the lie they are so willing to believe in as a truth, and turn the truth of God into a lie—the lie—that our God is not the God of love! He has given the last proof of it that they can have, and if that be not the savor of life unto life it will prove the savor of death unto death.

Christ is the King of the invisible world, he holds the keys of hades, He openeth and no one shutteth and he shutteth and no one openeth—the prize to the believer in him is everlasting life, the doom of the disbeliever from Him is eternal death. "So that these shall go away into everlasting punishment, but those into life everlasting."

Christ even now turns His enemies into His servants. The very Devil is advancing his kingdom which he is seeking to destroy, the very sinners he employs as the enemies of the cross are helping to reveal its brighter glories, and the very saints whom he persecutes and accuses of sins never committed by them with railing accusations, serves to remind them of sins they *have* committed, and through the healing virtue of the cross tears of anguish are wrung from their hearts; and Death the dark gloomy slave, Christ employs to watch over the expiring saint and remove from this world of woe, and not only that, but the reason Death is "called the last enemy" is this, that Christ employs him to watch over His victims, as a king looks over his subjects, and exults in having the greatest dominion of all kings, and as a shepherd watches over his flocks by night, so the last enemy is compelled thus to watch over the dust of the saints, doing good service after all, for he is so stationed and commanded to serve, that they may be safe and undisturbed during their season of rest, that the prey he thought was his may be taken from the mighty monarch, and the lawful captive be freed from his bondage and cruel humiliation, and raised up from the dark shades of the grave when the blessed morning dawns, when at the sound of the archangel's clarion, the dead shall rise, clothed in celestial beauty, and looking back on the grave exult and sing, "O Grave where is thy triumph now, and where O death thy sting!" So when that bright morning of the resurrection comes, death having delivered up his trust, shall himself die not being any longer required to serve the mandates of our King of glory, his term of service has expired. Life in every possible sense shall issue forth in all its refreshing and enduring and beautifying springs. Our whole nature "body, soul and spirit" shall be purified, perfected, and endowed with endless incorruptible life—for the gospel not only reveals the immortality of the human spirit which can never die as long as God is pleased to sustain it in existence, but it reveals the immortality of our humanity for it was in our humanity or our human body where the lie was

fostered and brought forth death, alas, in every sense of the word. But here is the marvel! This corruptible must put on incorruption, and this mortal must put on immortality, and when this corruptible has put on incorruption, and this mortal has put on immortality, *then* shall be brought to pass the wonderful saying, 'Death is swallowed up in victory.'

So let thine enemies perish, O Christ of the living God! and let them that love thee be as the sun when he goeth forth in his might. Oh, they shall be this as thy "*sons of light*," thy dear "*children of the resurrection*," for hast thou not said they shall shine as the stars and as the brighness of the firmament; nay, more—they shall shine forth *as the sun* in the kingdom of thy Father, hast thou not said for their consolation and comfort in this dark and dreary vale of tears—"Let not you hearts be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you, and since I go I will come again that where I am ye may be also." "Yes, I believe, even so come Lord Jesus." We can not follow Thee now and see those bright and beautiful mansions worthy of thy creating hand as the architect of the universe, but thy word of faithful promise is enough to make us patient and wait for it, for "we are saved by hope!"

Oh, how complete will be the Saviour's conquest over all evil, and oh, how glorious will be its returns! He took the stakes. He allowed the investment at which all marvel and think wrongly of the king of heaven, but the investment so full of sorrow to His own heart to see His fair creation so ruined, the compensation will prove His permission of evil was right.

As a wreck may sink in mid-ocean, and the foaming billows roll over it, so that not a vestige of it is seen, nor a wavelet to revolve around the place to mark where the wreck perished as Phaorah and his hosts sank like lead in the Red Sea, the representatives of the devil and his crew, and all that wished to accompany them on their piratical expeditions; So shall the destruction of the wicked One be and his angels and his seed, the foaming billows of the just displeasure of God shall roll over them, the darkness of death with its everlasting chains shall bind them, they shall never be able again to hurt or annoy in all God's holy mountain—the universe will be better infinitely without them, and they shall eat of the frult of their own ways, and be compelled to acknowledge the justness of their awful doom. "The memory of the wicked shall rot, but the righteous shall be had in everlasting remembrance."

The Righteous shall enter into life eternal—life—immortal, sinless, godlike and divine! And, oh, what rejoicings shall be heard at the termination of this successful war, as on earth the termination of successful wars is celebrated by rejoicings, and the insignificance of the battle-field is forgotten in the triumphs of right over wrong, freedom over depotism, liberty over slavery, and all the nation rings out the name of the battlefield and it is immortalized for ever. So shall this little planet of ours be immortalized among all the nations of the universe throughout all the empire of God, and held in everlasting remembrance, and its very significance shall draw forth more and more ecstatic praise at the infinite condescension of

heaven's king in assuming a nature so poor and mean, dwelling in the midst of a people thatcould so little appreciate His excellence, despised Him and put Him to death only through malice—the obsurity and littleness of our earth in the map of the universe, where, the feet of God in the flesh walked, where, the voice of God was heard, spoken by human lips, where the works of God were performed of such a peculiar nature, as could not be performed anywhere else, and their astonishing character and extraordinary results will add a significance to our world, and a splendor and glory to it that no other spot in the universe was ever so exalted by and can never be!

At the termination of this war between God and Satan, between siants and devils, between good and evil, the successful King and all His successful subjects shall be hailed with triumphal songs and rejoicings infinitely surpassing the triumphal procession of the Roman general, when he returned with the conquests and spoils of foreign nations to the capitol of Rome, and the mistress of the world, was overjoyed. Angels and archangels shall joyfully come and meet them, and welcome them to their fellowship and companionship, they will be better able to speak about the points of the battle, and tell us where we failed, and where we succeeded, because they were spectators to see it all, and oh, how we shall then see how it was *we* got the victory corresponding exactly to God's Word that tells us all about it. The angels will not think us unfit or unworthy to be so exalted even above them, but exult and rejoice over the sons of earth raised as kings and priests unto God in the heavenly places, so that under all these considerations, an incalculable importance is given to the question, *how we nre spending our life in this world*, and no subject can claim more attention from us than to know what MAN'S TRUE PROBATION is on earth, wherefore let us look at it closely, and examine the matter thoroughly, for nothing can be compared with it in this life, and our utmost attention should be given to the matter.

The full consideration of which will, therefore, now come under the last particular of my long discussion, namely:

(7.) What are we to Expect in the Future History of our Race, from this Disclosure, and in the Future of God's Universe.

By "*this disclosure*" I mean the light given by the whole discussion on the question of HUMAN PRIVILEGE and HUMAN RESPONSIBILITY, WHAT GOD HAS GIVEN, and the THINGS GOD REQUIRES OF US, and HOW WE ARE TO FULFIL OUR STATE OF PROBATION *here as we ought to do, both for our own personal good and the good of others, and reach the goal of our being and win its glorious prize.* After this is set fully before our view, we will be able to draw the legitimate inferences in favor of a *glorious future*, as it cannot fail to come "forth from the Lord of Hosts." And may none of us be wanting in helping it forward with all our might.

To reduce this vast subject to the simplest form, it may be thrown into a simple proposition, thus:

GIVEN: *The infinite self-sacrificing love of God.*
REQUIRED: *To secure the supreme self-sacrificing love of man.*

COROLLARY: *The faith of God's love necessary to produce man's love, and the absence of the faith of the former, the only thing to prevent the latter.*

This will give us a clear insight into the whole subject. It will enable us to see how OUR PROBATION is laid in EQUITY—on the foundations of divine love and rectitude, and how just the demands are in return, of love and rectitude from us. And further, the reasonableness of faith in God, and the unreasonableness of not exercising faith in God, and how the "*election of grace*" is fulfilled by the former—by faith in God, and how eternal condemnation is provoked and fulfilled by the latter,—by disbelief in God's infinite, free love for the race of man, and each one in particular, as resulting or terminating in *character*, as the essential conditions of eternal destiny, which the Word of God reveals, which human reason confirms, and which no law In existence, nor creature in existence, nor conceivable circumstance can ever alter or upset. These are the points to be proved and clearly understood.

THE IMPORTANCE OF UNDERSTANDING EACH FACT CLEARLY AND THE RELATIONSHIP OF DIVINE FACTS.

I need not detain the intelligent reader, but for the sake of my dear young readers, who have not, perhaps, exercised their reasoning faculties much, how necessary it is, not only to understand each particular fact stated clearly, but the connection of each fact with another, and the bearing and relationship of the whole argument upon the subject under discussion, to see each particular fact by itself, as so many links in a chain, and then the connection of the separate links, one by one, and then to see the entire chain in its completeness, as a whole. For all knowledge is based on the principle of relationship of one thing to another, or comparison, we can only learn one thing by another thing, as a picture book teaches a child—*analysis*, gives us the particulars, as you take a watch and separate all its parts one from another, and each part by itself, that is *analysis;* then *synthesis* gives us the relationship of each, and the completeness of the whole, after each part of the watch is put into its right place, and the watch is seen in its entirety. The greatest difficulty lies in understanding the relationship of the particular facts, and the bearing of the whole together, in their completeness. Any one can pull a watch to pieces, but it requires knowledge to put the pieces together, and arrive at the right completion of the watch. Now it is just herein the progress in theology is lacking, and the greatest good of man consists. Separate truths are apprehended, but their relations requires to be more clearly understood. The relations of facts in the kingdoms of nature, for example, are where the divine wisdom is most seen, and most disclose the infinite skill and knowledge of God, just as we see the skill and knowledge of the watchmaker, putting the separate parts of the watch together, so between the different kingdoms of the mineral, the vegetable, the animal, the intellectual, the moral and the spiritual, there is such a wonderful law of subserviency seen, that reveals the skill and the knowledge of the Infinite Mind, as in the mineral—the earth producing the vegetable life, the vegetable life sustaining the animal life—in the sheep and the cow

and the oxen,—the animal life in man sustaining the intellectual life, the intellectual sustaining the moral life, and the moral life, the spiritual—and the spiritual the divine life in the soul of man.

The hasty way I have put this illustration is not the strictly scientific way of putting it, but it may serve my present purpose to open a fresh field of contemplation that is scarcely ever looked into, and to reach a higher object, to *find* out more than has yet been found in the highest realm of knowledge, DIVINE KNOWLEDGE. *The Scripture doctrines seen in their mutual relations to each other, and in their perfect whole, is* ONE OF THE GREATEST WANTS OF OUR AGE. Here we trace the divine wisdom as nowhere else. Here we see a plan so perfect that it carries in it the force of a mathematical demonstration. This is now most of all needed to annihilate every possible objection that can be brought against the Christian system of truth, and impart its mighty impetus to the progress of "pure and undefiled religion," which it has lost and never been permitted to exert itself since the apostolic ages, and which will ultimately reveal "the glory of the Lord, and all flesh shall see it together," and humanity become the living temple of the Divinity throughout the whole earth!

Christians are to take unto themselves *the whole armor of God*, and not a few detached parts of it, as most are doing now—some making most of the "helmet of salvation," others "the shield of faith," some "the sword of the Spirit," and others "the girdle of truth," some "the minutiæ of Christian duties," others "the minutiæ of Christian ordinances," few the "all prayer weapon," fewer still the all-glorious "praise and triumphal song"—least of all, though the greatest of all—the *aggressive onslaught of the devil's dominions* and the *world's conquest for Jesus*, as an army terrible with banners, making every vestige of the foe flee before them, being fully equipped in the whole panoply of omnipotence, to accomplish the one great end of the Church militant on earth!

HOW HUMAN PROBATION AS ARRANGED BY GOD IS PERVERTED BY MAN.

The quickest and surest road to this glorious consummation now lies before us. The road that is to lead us to MAN'S PROBATION under the dispensation we are privileged to live in. The most practical thing we can take up in this great practical age. But the most obscured, perplexed and perverted thing in existence. Nothing more vital and important, and yet nothing less thought of and more disregarded. Nothing requiring more to be kept in view, and yet nothing so much forgotten. Many seem to think they have no responsibility at all, that they are at liberty to do what they like, to believe what they like, or not to believe anything at all. That they can be perfectly neutral in religion, that it does not concern them in the least, and ask, why should it? I will tell them this immediately. Some think and say, "it does not matter what a man believes, but how he lives, that '*handsome is that handsome does.*'" Others, that all a man requires, to be saved, is "only to believe, only to believe in the precious blood of Christ." Some think "Christ has done everything, and they are left to do nothing." Others go so far as to fall into the whirlpool of antinomianism,

that "the moral law is no longer binding upon them who believe in Christ, that He is the end of the law for righteousness," that they have all their past, their present and future sins all forgiven, even before they are committed, and may commit never so many more that their sins will not condemn them, for they are justified already, and where sin abounds grace much more abounds—a very comfortable doctrine for the flesh, but not according to the Spirit of all grace, which is a holy Spirit, and "they that are Christ's," it is written, "have crucified the flesh with its affections and lusts." Others, again, say, "the moral law is binding, and Christ has atoned for human transgression, and has commenced the work which they are to complete by their good works, so as to get to heaven, and not go down to hell." This is pervaded by much that is right and truthful, while it has *a legal spirit* in it that may prove *detrimental.* Some, again, make out that "God's elective love will reach to all that shall be finally saved, that Christ died for none but the elect, and that God's Spirit will effectually work in them and save them, *with means or without means*, just as God sees fit." And many think so much of themselves and of their Christian experience as to conclude that they are God's elect, and like the Pharisee, they complacently say, "Stand by, I am holier than thou," and they have usually a great deal of Spiritual pride, and can hear almost nothing but what they call the "high doctrines of grace" about predestination, election and Divine sovereignty, etc., and leave man without any responsibility, or anything to believe in except a law work comes first, and thereby be made sensible of their being among God's elect, although many of these hyper-Calvinists are very strict, good people, and not antinomians. And then a large class attend the place of worship of their fathers, whether they are Roman Catholics or Protestants, and think they cannot do better than just adhere to the religion they were brought up in, and do the best they can.

But how few among all these really understand the great question of MAN'S PROBATION on earth! Far be it from me to say they don't understand it, or that they may not be fulfilling it rightly after their *own idea.* But what I am anxious to reach and set forth is the *Divine idea* of Man's Probation—the "*verax*" instead of the "*verum.*"

And it is truly delightful and a great relief to the mind, amidst all the chaos of human ideas about it, to rise above them and away from them, and see it in

ONE THING—IN ONE THING ONLY,

as comprehending all things as the Divine idea, and which has in it the very *essence of God*—His *image*, and which never fails to produce God's image,—to produce purity, piety, humanity,—god-like benevolence towards man, a supremacy of moral power over self, and infinite affection towards God, its giver, in every possessor of it.

It is that one only thing which is to "*banish all evil from human society, which is to turn every curse into a blessing* (which I will presently prove), *and to make every one truly happy.*"

It is called by the most endearing name in all the languages of earth—

a name which has been everywhere idolized—a name which is above every name, immortalized on earth in the greatest productions of human genius—in song and in history, in romance and in reality—a name designating a thing which has done more for man in his childhood and life than anything else, and is yet destined to do more good than ever it has hitherto done—the elixir of life and the very essence of all human progress and amelioration—it is

"LOVE!"

The infinitely *pure*, the infinitely *free*, the infinitely *perfect* love of God towards man.

This, if I may be permitted to use the expression, is the *stake* God has laid against Satan in the mighty conflict to regain our lost world from him. God stakes His all to win it over from the devil to Himself, and having given all, He can give no more, and those of the race whom Satan succeeds in keeping, God loses, and they are lost forever, and are exiled from God's paternal bosom by their own voluntary choice of the devil in preference to God, as *their* god, whom they worship and bow down to and serve for "lusts," "murders" and "lies" that can profit nothing, as all know who have by the infinite power of the love of God been delivered from them. And there is no power but that in all the universe that can save us out of the devil's grasp, his dreadful drudgery, his cruelty and his tyranny and his ETERNAL DOOM, in *which all who are his shall share for ever and ever*, and *it cannot be otherwise.*

Oh! there is need of knowing this subject by every one.

There is no subject so claiming our thought as this subject. Would to God I could make it clear and plain to the acknowledgment of every reader. O Heavens help me in my mighty task, to remove the prejudice, the darkness, the misconceptions, the misconstructions that have so much prevailed, and do now blind the minds of them who believe not, in whom the god of this world has blinded their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them. O that the devil may be now seen falling like lightning from heaven. He has been long enough in Thy lower heaven on earth—*Thy Church* under the Gospel dispensation. O let the time of his downfall now come! Oh let the victory be Thine, Thou God of Love, by the captives of the devil loosing his hold of them, through the omnipotence of Thy gentleness, through Thy Spirit of love being so poured forth that every one may clearly see how tenderly and consistently with the laws of the conquest Thou art acting, and canst do no more, to win them to Thyself!

These previous remarks I deem necessary to call forth the attention this most momentous subject demands. None of us has ever seen its vast importance and relationships as we ought. Angels desire to look into these, things they are personally interested in them, it is no idle curiosity that makes them bend from their exalted thrones to look into the infinite depths of the

love of God in its far-reaching issues and results. We need Divine illumination to understand it more thoroughly. And therefore let us seek it, and from personal interest in it awaken our attention to it, as if we had never heard or thought of it before, lest the benefit be lost by us which more intense consideration of it would yield. How to get gain, make money, become rich, or get pleasure and become happy, are points that prove how much interest and attention can be called forth in connection with the fleeting things of this life. Is it, then, unreasonable to ask a similar amount of interest and attention on what is so much more important as heaven is higher than earth, and eternity is longer than time. For too often has the love of God been slighted by us.

IT IS THE INFINITE, SELF-SACRIFICING LOVE OF GOD THAT IS GIVEN

TO SECURE THE SUPREME, SELF-SACRIFICING LOVE OF MAN.

If this can be proved to be the fundamental principle of our probation, with the test of our obedience to God under it, then there will be found not only a correspondence between it and the probation of the angels, as we saw infinite love in God to them, and supreme love from them to God, was its sum and substance ; but there is vastly more here on God's part to us—*a self-sacrificing* love of God toward us which they never had which is the peculiarity in our case, and justly demands a self-sacrificing love in return from us, on the principles of justice, in which all systems of right probation or trial are laid.

And then the product it yields is what places man on the high moral ground of all God's intelligent creation, it removes the selfishness of his fallen nature, lifts him up to delight in supreme goodness, and to fulfil his position in the universe towards his fellows—now on earth a benefactor of the race, no longer an injurer to others, no longer seeking any personal object, as riches, pleasure, power, as the object of his life, but self-sacrificing benevolence for the good of all men, as much as in him lies, and God's glory.

The two things, then, I am to prove is the fact first stated, *God's love to man ;* and second, the faith of that fact producing supreme love in man to God, and securing sincere love to his fellow-man, and the self-sacrifice in God's love producing self-sacrifice in man's love.

(1.) The Infinite Love of God is Proved by the Gift of His Son.

This, we have shown, was the *first oracle of mercy* that fell as a doom on Satan, and the promise of deliverance to fallen man. "The seed of the woman shall bruise thy head, and thou shalt bruise his heel." No fact is more bound up with the history of the race than the birth, the life, the death and the resurrection of the Son of God, which we have already proved. That the gift was given, or that Jesus Christ came into our world and lived and died in it, no one in his senses can dispute or deny. But that this same Jesus Christ proved the *infinite, self-sacrificing love of God* to the race remains to be shown and satisfactorily attested.

(2.) It is in the Sacrifice of Christ we see God's Self-sacrificing Love.

This is just where the proofs are given, and most needed, but it is here where they are usually most omitted, not by the sacred writers, not by Jesus Christ, not by God the Father, but by the defective way the subject is usually considered, both by divines and infidels.

Some distinguished prelates in a large section of the Church of Christ —and a most worthy section of it, too—have spoken in such a way, I fear, as to impair the *sacrificial* character of God's love.

Unitarians have, with their benevolent souls in them, frowned away the vicariousness of the death of Christ, regarding Him very grandly in the light of a teacher and a pattern and model man for the race. Which, of course, He is.

(3.) This has been the Battle-ground Between Infidels and Christians.

Nothing more contested, perhaps, in the history of Scripture doctrine than this—*the self sacrifice*—the *punishment and suffering endured by the Son of God*, as expressing at *once* not only the *design* of God's love, but the *greatness* of it in the Cross of Calvary. It is not in the least to be wondered at that this should be made the selected arena and battle-ground of dispute, because it is just here where the point of attack on the part of the devil, and the point of defense on the part of the Son of God centres. The murderer in heaven aimed a death-blow against God, as all sin does, all hatred carries heart-murder in it. As the murderer was in the Garden of Eden, it was "death" he aimed at. He knew how the penalty of death—spiritual death—was the necessary punishment or consequence of sin, and how God could not revoke that sentence, he knew, it was, an impossibility, and he longed for Christ's death to be accomplished, but for God in that death to offer up Himself as a sacrifice for sin, in the person of His Son, would be, in his view, impossible, and if so, man's doom would be inevitable, and his ruined state beyond redemption!

(4.) Some of the Objections to the Sacrificial Nature of Christ's Death.

And a great deal that is plausible can be advanced in support of the opposite view, and that is just what makes God's truths to be all the more important and vital, for the truths that are most important and vital are the truths that are always most imperilled, for it is just there the boundary line between the two kingdoms is drawn, showing the shrewdness and craftiness of the adversary against God and man, and especially in intellectual questions, where the mighty intellect of the arch-fiend so adroitly ensnares the great intellects among men, and gains the advantage over them, whereas the simple heart of the pious peasant, or the honest heart of the poor old woman that reads her Bible without any sophistry, understands its deep mysteries infinitely better than the most gigantic intellect among skeptics—a fine humiliation to the pride of human intellect! Great and good men, too, have erred here, I have hinted. One of the prelates of the Church of England, of great eminence—one whose genius is said to have been an

honor to human nature—Bishop Butler, and also the distinguished and illustrious Dr. MacGee, who has written largely on the atonement, are considered not to have grasped the awful Spiritual exigencies and necessities of the case, as the Word of God, and even reason demands.

(1) It has been considered *harsh and unreasonably severe, even cruel,* for God to exact satisfaction from His own Son—the innocent in room of the guilty—forgetting that God's law binds Him to fulfil its sanctions, and that God is Himself the object of the rebellion, who "so loved the world as to give His only begotten Son" to suffer and die for it, for "He spared not His own Son, but delivered Him up for us all." The legal obstacles that rose up against the free flow of His love to the fallen and guilty had to be removed before He could be declared as just, and the justifier of him that believed in Jesus. Where was the cruelty? Not against Christ, for He willingly undertook to seek and to save the lost out of His infinite love, to communicate the blessings of salvation, for the sake of the good it would do, as pure love is always disinterested, and "seeketh not her own." In John iii., 14.

Hear how Jesus tells Nicodemus, "As Moses lifted up the serpent in the wilderness, even *so must the Son of Man* BE LIFTED up, that whosoever believeth in Him should not perish but have eternal life." That was His object in being lifted up on the Cross, as the expression implies, here used by the Saviour—(Hupsootheenai) for these words were evidently uttered by the Saviour, and not the words of the Evangelist, as Erasmus and others think, for they beautifully explain to Nicodemus how the "new birth" is effected, viz., by believing in the sacrificial death of Christ, and they were often upon the Saviour's lips (see John viii., 28, 32 and 34) to intimate what death He would die, that as Moses *lifted up* the serpent *in the wilderness* (Numbers xxi., 8-9) as a remedy to heal the dying Israelites stung by the serpents, so must the Son of Man *be lifted up* on the cross, so that sinners, through His death, might have the sting of death removed, and participate in a new and noble life, that believing in Him they might not perish, but obtain eternal life.

Never was any truth more perverted and obscured than the infinite, self-sacrificing free love of God. To turn this greatest of all facts into a fable or a lie is the malignant design of the adversary. To get men to think as he does about God is his most persevering effort, the thought of all his malicious thoughts he persists most to fix in the human heart, for he knows that the mind which entertains it is certain to be on his side, and sure to be his victim. And the method he adopts is to perplex and pervert the nature and design of the death of Christ. To remove from it the idea of a sacrifice for sin, to eliminate from it the atonement for human transgression, which presents the most powerful demonstration of the self-sacrificing love of God in the universe. For by doing this he prevents the faith of it, he takes away the hope of salvation from the lost soul, and obstructs the operation of the powerful motive to win back the human heart to God, to subdue it, transform it and beautify it with His own image. Therefore, this is the truth which, above all others, should be most thoroughly and clearly understood and valued, for it is a matter of life and death—nothing so important.

And as I am upon the subject of the objections against it, I will take them up one by one, and show how false they are, and what ridiculous subterfuges they are—nothing but refuges of lies from the father of lies.

These objections are usually based on a wrong view of the Divine nature, and supported by endless theories of "virtue," which is just another name for "human probation." But sadly perplexed by metaphysics, and easier to go into than to come out of, they are such labyrinths, and have such unfathomable depths in them. Let us go to the pure, simple Word of God, which liveth and abideth forever. For these theories about virtue have come and gone through all the ages, ever since the days of Cain, the first perverter of the great atonement by *his* "theory of virtue," and the first murderer of a brother among men. They are like so many airy nothings or fanciful delusions, which have done more harm than good, and divorced morality from theology, instead of getting from theology the grandest morality that it is possible for man to have, which comes from the infinite love of God, as the sun and centre of the Christian system of truth, irradiating it with celestial light, heavenly beauty and divine life, and is the only thing in existence to warm and vitalize and purify the cold, dead, selfish human heart, and make it pure as God is pure, and benevolent as God is benevolent, and restore Paradise again to us by a tenure which shall never be broken and a blessedness even now on earth scarcely ever dreamed of, for it is heaven's antidote against all evil.

In addition to the objection of "cruelty" alleged against the atonement, which we have seen to be so groundless, a second objection brought against the sacrifice of Christ is that it represents God as "unjust," another form of the same thing. A third, that it represents God as "vindictive," and a fourth is, that God could pardon sin without it, and that no atonement was needed, and a fifth objection is opposing the fact of Christ's vicarious death by trying to "disprove it altogether, and by making out *sacrifice* to mean something in Scripture quite different from any sin-offering or expiation or atonement of Christ at all."

OBJECTIONS TO THE SACRIFICE OF CHRIST REFUTED.

(2.) *To say—the sacrifice of Christ for human transgression is to represent* GOD *as* "VINDICTIVE,"—is to say white is black, and to fix a stigma on the holy, benevolent character of God, which is full of malignity, because it is quite the opposite. The sacrifice flows from God's free love as its source, and love is its motive-power to win the alienated heart of man back to God, it is therefore without vindictiveness, because it reveals God's own infinite, sacrificing love. What vindictiveness could there be in God so loving the world as to give His Son to die for it? There could be nothing revengeful or vindictive against man in it! "Beloved," says the Apostle John, "let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God; for God is love." (God not only loves, but is love itself, and therefore, in the sacrifice of His Son He could not be vindictive in the least against man, for man was the object of this wonderful manifestation of His love, for the apostle adds) "In this was manifested the love of God toward us, because that God sent His only be-

gotten Son into the world, that we might live through Him." And as if this declaration was not enough, he adds—delighting to dwell upon this marvellous proof of the infinite love of God—"Herein is love (love like a god) not that we loved God, but that He loved us, and sent His Son to be the propitiation"—or propitiatory sacrifice—"for our sins." (1 John, iv., 7-10.) And lest any might possibly think God's love only extended to the good and the righteous and godly among men, or such as God foresaw would become good and righteous and godly, and thereby have some claim on His mercy and love, hear the words of another inspired apostle :

Paul, in writing to the Church at Rome, says (Rom. v., 5-8) "For when we were yet without strength, in due season Christ died for the ungodly. For scarcely for a righteous man - the man that is just—will one die ; yet peradventure for a good man—the man that is good"—a benevolent man—"some would even dare to die. But God commendeth His love towards us, in that while we were yet sinners"—transgressors—"*Christ died for us*"—"*for us*" (huper) in behalf of us—in our room and stead. Where did the *vindictiveness* in this great transaction appear? Where? If vindictiveness means revenge? It was a holy revenge against *sin*, and against the *originator of sin*, and this proves the purity and benevolence of the love—when God in Christ appears "the sinner's friend and

Sin's eternal foe !"

(3.) To say "*the sacrifice of Christ for human transgression represents* GOD AS UNJUST," *because* "*it makes the innocent suffer in the room of the guilty, the just for the unjust.*"—The substitution of Christ was certainly as here stated, for He, the Righteous One, suffered in the room of us, the unrighteous, "and He who knew no sin was made a sin-offering for us (huper heemoon—in our behalf—in our room and stead.) But the inference drawn from this stupendous fact is unwarranted, because instead of making God appear as unjust, it proves Him to be quite the opposite—to be just in justifying him that has faith in Jesus, whom God set forth to be a propitiation through faith in His blood, to show and demonstrate His justice and righteousness in the view of the holy angels and the rebellious devils, that He was too holy to pass sin with impunity, and had too much regard to the authority of His own law, which bound Him to see the fulfilment of its precept and penalty. How shall man, then, be just with God without an adequate atonement and perfect satisfaction being made for man? And as none could do that but Himself, in the person of His Son, who voluntarily undertook to fulfil all righteousness, and endure the death of the cross as man, in the nature sin was committed, for man, as the substitute of man, a way has thus been opened up—a consecrated channel opened for His infinite *free love* and mercy to flow forth to all the race, through Christ, bringing eternal life to all who accept the gift, who believe in Christ, who receive Him as the manifested God into their hearts, and in Him find righteousness and strength and eternal salvation and true blessedness! The substitute brings more honors to the justice of God in behalf of those for whom He stood, than the perpetual obedience of all the race could bring, or the everlasting destruction of all the transgressors could bring, for the substitute is God's

own Son—His Son by His right of inheritance, as a son inherits the nature of his father, and has, therefore, a more excellent name than the angels—the angels are God's sons by creation, Jesus Christ is God's Son by an inalienable right, as the manifested God in heaven, against whom the rebellion in heaven arose—in His pre-existent state He thought it no robbery to be equal with God—it was no prize for Him to be on an equality with God (as the New Version has ably translated the original words in the passage now quoted from Phil. ii., 6), and He bore the same divine equality with God on the earth, for He was the outbeaming effulgence of the Father's glory, and the express image of His glorious personality. And in proof of this God spoke of the sword of justice falling upon Him as our surety, when He said, "Awake, O sword, against My fellow; smite the shepherd. For it pleased the Father to bruise him, He made His soul an offering for sin. He made to meet upon His head the iniquities of us all, so that what man could not do, what angels could not do, God in the person of His Son did, to vindicate the inviolability of His law, the inflexibility of His justice, the purity of His holiness, while He freely justifies the guilty who believe in the substitute, and magnifies the law and makes it honorable. Not tha there was any conflict in God's attributes, or that God might love us because Christ died for us, but Christ died for us because God so loved us. (John iii., 14, taken in connection with v. 16.) A sublimer proof of the infinite justice of God could not be given, while the believer in God's love is freely pardoned and saved through Christ.

Therefore, the substitution of the innocent in room of us, the guilty, so far from representing God as "unjust," it reveals His "justice" in the most conspicuous manner possible. For rather than not punish sin, He punished it in the person of His only begotten Son, that He might extend pardon and salvation to all who believe in His Son, in harmony with. His justice. There is, therefore, no injustice here done by God towards man in providing such a Saviour, and no injustice done by God towards His Son, as we have already proved. Christ in our nature, as the second subsistence in the Godhead, voluntarily undertook to suffer as the Just One in the room of us, the unjust, for the love of Christ for man moved Him to leave His celestial throne, to bow His heavens and come down to our rescue, for He emptied Himself of all His glory when He took upon him the form of a servant, and was made in the likeness of man. "Lo I come to do Thy will, O my God, Thy love is in my heart." He became our brother-man, and loved God supremely, as man, and loved us, His brothers and sisters, with a love passing knowledge, for He humbled Himself, and became obedient unto death—even the death of the cross, and He despised its shame and endured all its cruelty which came from man, and all the malice which came from the Devil and his angels, for the joy that was set before Him, of bringing many sons and daughters to glory, and it would have been cruelty to have prevented Him. The cruelty is in those who will not believe in His infinite sufferings on their behalf—this is to wound Him afresh, and no sorrow goes to His heart so much as to have suffered all, and atoned for the sins of all, and so many not to believe it. There-

fore, the objector is the author of an *injustice* to the Redeemer, which he better take home to his own heart

(4.) To say—"*God could have pardoned our sins without the atonement*" —this is to think quite differently from the way God in His infinite wisdom has acted in the case, for if there be any fact to be believed in on adequate evidence, it is the fact of Jesus Christ having made a full, a real and a perfect atonement for the sins of men. It is the burden of the prophets read Isaiah 53—a chapter which has converted more Jews than any other to Christ, and many Gentiles—which reads more like history than prophecy, and is verified by history and by the Saviour's life and death, and the New Testament is full of the doctrine. The objector who demurs to it on the plea that God could pardon our sins without it, is to assume a wisdom above God's, for if He could have pardoned us without the atonement of His well-beloved Son, why did He not do it? Would all the agony and ignominy be useless in this very thing for which it was endured, can any one imagine? I am at a loss to see, unless it be so in the case of the objector himself. For if sin could have been pardoned and man saved without the atonement of Christ—if the atonement was not needed—I press the question, why was the atonement made? Because the most explicit language is used to convey this idea, and God never misleads by His Word, He always means what He says, and says what He means.

Under the former dispensation the great truth was continually inculcated, that "Without the shedding of blood is no remission." The whole Levitical system was built on this principle—sacrifice, according to the teaching of Christ and His apostles. The fulfilment of it is found in Christ, as the Lamb slain before the foundation of the world, who came in the fullness of the time, and put away sin by the sacrifice of Himself in His own body on the tree. To Him the former sacrifices and offerings all referred, from Him they all derived their temporary efficacy, and in Him they were all consummated and fulfilled. The first name He was called by on His entrance on His public ministry, when His forerunner called the attention of His disciples to Him was that of "*the Lamb of God* which taketh away the sin of the world," and the constant emblem of Him in heaven in the Apocalypse is that of a "Lamb as it had been slain." And on this representation of Himself, all heaven is filled with songs of praise.

Christ took special pains to teach the same truth in various ways, both in His parables and His direct allusions to Himself—"Think not," He said, in His sublime sermon on the mount, "that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass, till all be fulfilled." (Mat. v., 17-18.) When He would impress His disciples with the duty of serving one another, He held Himself up as their exemplar, and said, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many—His life was the ransom price for our redemption from death." (Mat. xx., 28, Mark x., 45.) Thus the Saviour spoke again the words of Hosea xiii., 14, "I will ransom them from the power of the grave, I will redeem them from death." And the apostles speak the same great truth of the sin-atoning Saviour everywhere

in their epistles, when they allude to His death, as when Paul says He was delivered for our offences and raised again (on account of) our justification. (Rom. iv., 25) Who gave Himself a ransom for all (huper, in behalf of) all. (1 Tim., ii., 6.) Peter speaks of the precious blood of Christ, by which we are redeemed, as do all the apostles. Paul especially, in the Epistle to the Hebrews, which is a luminous commentary on the Book of Leviticus, showing the connection between the Levitical law and its fulfilment by Christ, and the necessity and nature of Christ's sin-atoning death, so that the Divine forgiveness cannot come in any other way but by faith in His blood, or sacrifice for sin Any other way is precluded as a foregone conclusion. "I do not frustrate the grace of God," says Paul, "for if righteousness come by the law, then Christ is dead in vain." (Gal. ii., 21.) Again Paul tells us in the next chapter, v. 22, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, *shut up* unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster (paidagoogos, pedagogue) to bring us unto Christ, that we might be justified by faith." And how Paul gives prominence to the gratuitousness of Gospel justification on the ground of Christ's merits and none of our own. "For all have sinned and come short of the glory of God; being justified by God's grace *through the redemption* (apolutrooseoos) that is *in* Christ Jesus," whom God hath set forth a propitiation (hilasteerion) through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just and the justifier of him that believeth in Jesus, etc. (Rom. iii., 23-26.)

So that the atonement of Christ demonstrates the Divine rectitude, as well as the Divine love, in the method He pardons and saves the believer in Christ. Whereas the pardon contended for without the atonement of Christ is conceived to come from the benevolence of God, but the benevolence of God is never at variance with the righteousness of God, for a God all mercy would not be just—the Divine nature and essence is certainly love, but it is love regulated by all the perfections of His nature, which are the attributes of His love, and He cannot act otherwise, therefore the views of the objector under consideration is at variance with the nature of God, and is untenable.

Lastly, and in brief, the *attempt to explain away the scriptural term of sacrifice by viewing sacrifice apart from sin and independent of sin is to pervert the whole truth involved in the sacrifice of Christ which he made for sin, and in behalf of sinners, and an infinitely great sacrifice it was in the true sense of the term*—sacrifice—"a giving up and suffering privation and loss to gain a worthy end." Christ sacrificed heaven's glory and felicity, sacrificed His life, Himself, as Phil. ii., 6 and 8, 1 Cor., 5 and 7, &c., prove that in His mediatorial work He was both the victim of sacrifice and the great High Priest who offered up His humanity on the altar of His divinity. But by Mr. Maurice "*On sacrifice*," he considers that "sacrifice is entirely independent of sin." That sacrifice is but another name for love, holiness, goodness and truth. Now in unfallen worlds where there is no sin there can be no

such thing as sacrifice, where the Seraphim and Cherubim and holy angels are we read of "service" but of no "sacrifice." This is a perversion of the true import of the word "*sacrifice.*" Christ was made sin, or constituted a sin offering, and as such He offered Himself unto God a holy oblation to save us from the punishment, from the guilt and indefilement of sin as well as to deliver us from the power, the love, and the practice of sin. And it is employed as the most powerful motive to a *holy life.* "Be ye followers or imitators of God as dear children; and walk in love (holy love) as Christ also loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour. But fornication and all uncleanness or covetousness, let it not be even named among you as becometh saints." (Eph. v., 1 and 2). Mr. Maurice's idea on the ancient sacrifices under the law contains certainly valuable truth when he says, "The ancient sacrifices were symbolical, and designed to express man's subjection of himself to God—his submission to the will of God, his yielding himself up to God, or as he more frequently expresses it, His *self-sacrifice?* This is all right and important as far as it goes, but on the "great day of atonement" and in all the sin-offerings as well as in the thankofferings Christ was the lamb for sinners slain before the formation of the world, and His obtaining for us the remission of sins, deliverance from future punishment, redemption from the slavery of sin, and an inheritance among the sanctified through faith that is Jesus is by far the chief truth, symbolically, and designed to be taught, and of course we are to be as Christ, dedicated to God in our life and being, and present a willing sacrifice of ourselves, and count all things but loss—mean and valueless in view of the excellent knowledge of Christ Jesus our Lord and count them but dung that we may win Christ, and be found in Him, not having our own righteousness, but His as the Lord, our righteousness both for justification and sanctification, as branches in the vine grow from Him the root and be found yielding the fruits of holiness, thanksgiving and praise to God for His unspeakable gift, even crucified with Him.

A sentimental atonement will never satisfy the demands of divine law and justice, which requires perfect obedience to its precepts and perfect satisfaction to its injured rights through punishment, and all this we have already proved that He was the lamb of God for sinners slain. This is the essential idea of Christ's sacrifice, its merit stands to our account, and in Christ's merit we are accepted before God in His beloved in whom we have redemption through His blood. But the divine idea of the scriptural love of God to us in Christ does not stop here, it is to teach us the evil of sin and to hate it, it is to teach the infinite purity of God, and to love it, and it is to reveal to us His infinite mercy that we may confide in it, and above all, it is to fill us with such a sense of the infinite self-sacrificing love of God, His boundless compassion towards our lost souls and our lost world, as to make us unreservedly consecrated to Him as living sacrifices in our bodies and in our whole being, and sacrificing ourselves for the good of others, temporally and spiritually for their eternal good. Such is an epitome and a very imperfect one of the divine intention of the great sin atoning sacrifice of the eternal Son of God. Would to

God all the world knew it and fulfilled it! Having thus cleared our way to the contemplation of the infinite self-sacrificing love of God towards fallen, sinful, lost, man, let us now fix our attention for a few minutes upon this most interesting and delightful truth.

Here at the cross of Christ is the spot in the great universe where God in His moral nature may be best beheld and understood. It may be compared to that one spot in a noble cathedral lying right beneath the lofty dome, where the spectator, commanding all the grandest features of the edifice, is reminded to look around him if he would see the monument of its architect. If we wish to obtain at one view the magnificence and splendor of some mighty city, we seek the loftiest tower to command the survey. If we wish to see a landscape famed for its beauty and grandeur, we climb the sides of some lofty hills to behold it, and had we the illimitable universe to range over, where would we go to obtain the fullest manifestation of the godhead? Should we soar on angels wings to the heights of heaven to see its pure and exalted happiness and to hear its angelic anthems? Should we, cleaving the deep darkness descend to the regions of the lost to weep over them, or go down to the horrid abyss where the rebel angels are incarcerated in their everlasting chains, to hear their wail of woe? No; sweeping away from those blissful heights and these doleful depths we would find it better even to remain in this world of ours, and go to Calvary and realize while standing on that hallowed hill the scene enacted there nearly nineteen centuries ago. For on that consecrated spot where the cross of salvation rose, and the blood of the Redeemer fell, we would find the centre of a spiritual universe and the fullest display of the manifold wisdom, the matchless mercy and the infinite love of God, where the hosts of heaven came and learnt new views of sin, new views of God in Christ, and new prospects for our fallen world, while the Creator they worshipped before in heaven, they beheld in human form nailed to an accursed tree, and all nature sympathizing with His inconceivable sufferings, for the sun was clothed in mourning and the heavens were covered with sackcloth and the adamantine rocks were rent, and the very dead came forth to see the awful spectacle, and, although it was for the sake of *man* Christ thus bled and died, man will not spend a few moments to contemplate it!

This is of all things the most strange and unaccountable, when we consider that it is their greatest benefactor their truest friend, their very Maker dying and exclaiming "it isfinished!" What was finished? A perfectatonement for our sins. A finished work of salvation for our souls, a full free pardon purchased for criminals who have all justly merited eternal punishment for their crimes, a blessed peace for rebels doomed to die, a glorious liberty to captives in deepest bondage bound, a happy life for those who are in deepest misery, and spiritually dead, an infinite salvation for those who lie in the borders of hell, and a crown of glory for those who are under condemnation, and exposed every moment to endless ignominy, and woes unutterable, and above all, it is the King's Son that languishes and dies because of His infinite free love for man, and wonderful to tell they care nothing about it!

Oh, why is this? Was ever mortal courted so in groans of an expiring prince of matchless dignity, for he is the Prince of the king's of the earth? And yet he knew it all before He died for them, that they would treat Him so, and it did not deter Him!

It is true, He was terribly afraid during His agony in the garden of Gethsemane when His soul was almost dissolved from His body, and He sweat as it were great drops of blood, and He sighed and cried "Father if it is possible let this cup of anguish pass from me," but that bitter cup was not the cross, it was not His awful death there he was shrinking from, it was the fear He would not be able to reach it, it was the *bitterness of death* then which made Him utter strong crying with tears and made Him so overcome! "And He was heard in that He feared," mighty angels ministered unto His human weakness, and He was strengthened to go forth through all His conflicts—His apprehension, when Judas betrayed Him with a kiss into the hands of His enemies—His mock trial, when He stood at Pilate's bar, and underwent a scene of inhuman injustice, and when He carried His cross until He had no more strength to carry it, and Joseph of Aremethea, helped Him, and when He endured the jeers, the scoffs, the barbarous cruelty of the Roman soldiers, who put upon Him the garment of ironical royalty, put a reed into His hand as a mock sceptre, spat on His face, and performed many barbarities, and crowned His head with thorns, nailed Him to a cross, and His latest voice was heard praying for His murderers, "Father forgive them for they know not what they do!" neither do ye who now feel unaffected by it all?

Do any of you ask, can all this be true? Yes, it is the greatest truth that ever existed, whether you believe it or no. To believe it is your privilege now, and by beliving it enter into life eternal, and all the blessings I have mentioned. To remain indifferent to it and disbelieve it is to forfeit them all and be lost!

Nothing is more certain. Oh, let me with deepest affection warn you of your danger, lest that prediction be verified in you, "Behold ye despisers and wonder and perish, for I work a work in your days, a work which ye will in no wise believe, though a man declare unto you."

If it were not true that Christ the Lord of glory did not die for you, there would be no crime in you disbelieving it, but because it is true, therefore, not to believe it is to add insult to rebellion, ingratitude the most unaccountable, the most base which you would not be guilty of to your fellow man, if your house was on fire and he rescued you from its flames and perished in the effort, while you were saved from the burning pile! Oh, what infatuation! Is the service of sin so sweet that you never wished to be delivered from its scorpion stings? Is the bondage of the devil by which you are enthralled so delightful that you never longed to be emancipated from its cruel tyranny? What is it that so entices you away from such a Saviour whose service is so pleasant, whose yoke is so easy, and whose burden is so light? Why, oh, why, will ye die in your sins and be lost? "How shall ye escape if ye neglect so great a salvation?" It is an easy way to be saved, although it cost the Saviour much to make it so easy. He came into the world to die for the salvation of the world.

To deliver them who believe in Him from death spiritual and eternal—the sad consequences of sin, and to bestow upon them who believe the gift of eternal life. This is the gospel of the kingdom. It goes through this plague-stricken world crying, O sin smitten soul! wouldst thou be healed? Look to Jesus lifted up on the cross for thy salvation, O tormenting conscience! Wouldst thou be stilled? Look to Jesus lifted up for thy healing! O soul condemned and dying! Wouldst find again thy life? Look to Jesus and thou shalt be saved, and whosoever would not perish, let him look to Jesus and be saved.

"Seize the kind promise while it waits, and march to heaven's pearly gates,
Believe and take the promised rest, obey and be for ever blest."

How awfully perilous is that gospel hearer's state, who has heard the gospel's joyful sound without experiencing its joy, and become so gospel hardened and indifferent as to care nothing for the consequences of that state, and the danger of being swept away every moment into that place where the blackness of darkness ever reigns, and where there is weeping and wailing and gnashing of teeth, where the worm of remorse dieth not, and where the fire of God's holy indignation is not quenched?

Now, this is the probation under which we are all placed. It is a probation of infinite privilege, but of the infinite self-sacrificing love of God. In addition to all the infinite excellence which God possesses in Himself to challenge and entitle Him to our personal supreme love, and all the claims He has upon us as our Maker and preserver, our daily benefactor and governor and eternal judge, He adds that of His revelation of love to us in the cross of Christ to reconcile us to Himself, and secure our supreme affection in return. Is it not a reasonable requirement?

As our first parents were lost through believing a lie, so we are saved through believing a truth which harmonizes with the moral law on the principle of love.

As our first parents were deceived by Satan and ruined, so we are to place implicit confidence in Christ, our Saviour, and be restored to the fellowship and favor and family of God.

As Satan got the power of falsehood and death over our first parents, so Christ seeks to satisfy our minds with truth and quicken us into a new spiritual life.

Faith in Christ is necessary to secure confidence; no friend would consider they had our confidence if we did not believe in their word of promise, nor would we feel they had confidence in us if they doubted our word of promise. We may fail to fulfil our promise through many causes; Christ can never fail to fulfil His promise.

Now the whole system of probation under which we are placed is this, to believe a fact, trust in a promise, and do the will of God. The alternative not to believe in a fact, forfeit a promise and incur the just displeasure of Almighty God. The fact we are to believe in is God's infinite free love to each of us based on His infinite free love to our race. The promise that God gives to such as believe with all their heart in His infinite free love, is eternal life, and the will of God is to keep His cou-

mandments love Him supremely, and our fellows sincerely. If we do not believe in God's love we forfeit His promise and PERISH.

THE QUESTION OF INDIVIDUAL PROGRESSION IN MORAL PERFECTION.

The conclusions arrived at *theoretically* are the following. There is a *fitness* in the infinite love of God to produce love in return in every human heart, since "love begets love," and the infinite love in God is calculated to produce supreme love in us. It is most *reasonable* to believe in the infinite love of God, so convincingly proved, so abundantly attested; and the *most unreasonable* thing on the part of any one not to believe in it. It is *by believing in "the love that God hath to us,"* that *obedience* is produced within us. And where the faith the love, the obedience exists an *noble character* will be formed. And in that character a *guarantee* is given of human amelioration and happiness that can be found no where else. Hence we are warranted to expect a *glorious future*, through the love of God, being believed in and universally exemplified.

"O divine love!" The sweet harmony of souls! the music of angels! The joy of God's own heart! The very darling of His bosom! The source of true happiness! The pure quintessence of heaven! that which reconciles the jarring principles of our world, and makes them all chime together and melts hearts into one another!—When wilt thou have thy dwelling place in every human bosom? It is thy right to be so welcomed and cherished, and it is in the interest of every one to yield to thee thy right, and since God, Himself is love, and has assured us of thy future increase in the earth, we believe in thy increase "O Divine love," and in thy amelioration of mankind! For it is in the power of thy potent sceptre "to banish all existing evils from society, turn every curse into a blessing and make every one truly happy." Therefore, we will seek thy speedy and wide spread—increase over all the earth by the diffusion of the everlasting gospel—the gospel of love!

It is in this way I reach the *mighty lever* which is yet to lift up fallen man, and regenerate mankind, namely—"INDIVIDUAL PROGRESSION IN MORAL PERFECTION," as founded on the *faith of the gospel*, which produces supreme love to God and sincere love to our fellow-men, and purifies the heart of every one in whom the faith of the gospel dwells, or rather *lives* and *progresses*, for there can be no spiritual progress without spiritual life, and no spiritual life without God's love in the heart purifying and expanding the heart and producing a noble life.

Into the *full practical bearnings of this great subject*, it is impossible, from my narrow limits to enter. I must speedily bring my book to a close. But I will do what I can to establish my principle for the amelioration of mankind.

The basis of our plan has been stated as

INDIVIDUAL PROGRESSION IN MORAL PERFECTION.

I will look at this principle, first of all, apart from Religion, as the

basis of Human Amelioration and test it. And for the sake of testing it with all fairness I will view it and define it thus,

Moral Perfection Defined.

"As Fairness for falseness, Kindness for selfishness, Tenderness—in regarding the feelings of others—for roughness—or disregard of the feelings of others—and Rightness for Wrongness."

Now grant this shape of moral Perfection to be attained in Society, and what have you got? *Morality without Religion*, and this species of morality is contending for the mastery over Religion at present in our Age.

It calls itself by a significant name, viz., "*I do-the-Right*," and is opposed to "*I do-the-Believe.*" And it is curious to observe how the One seeks Morality without Religion, and the other seeks Religion without Morality. They are two great opposing Forces reaching the same end—the *Destruction of True Religion in the earth*, and they appear to me to present the *Last Scene in the Devil's Drama.*

Quite a masterpiece, perhaps his most ingenious and successful One. And it is to be hoped, like all extraordinary clever masterpieces, it is carrying things *too far* and will prove *suicidal*, and be the *last Act* in the awful Tragedy of Evil, which the Devil has originated.

It is a marvellous phenomenon, and deserves looking closely into, for it just suits two large classes in Society—the one class who wishes Morality, apart from Religion, and the other class, who wishes Religion apart from Morality.

We can almost read the two classes in the shape of their heads, (for I believe there is a great deal yet to come out of Phrenology for the future progress of Society in many ways.)

There are those who have naturally strong Religious Instincts in them, who must have some sort of religious devotion and worship to gratify these instincts, and it matters not where they are born—if in a barbarous heathen Isle of the Sea, they would have been "heathens most devout." If born in a Christian land, "Christians most devout." But they have no intelligent, clear, scriptural convictions in their minds, they are just what their parents were, and as they were brought up to, very well satisfied to "do-the-Believe," and no more that the "*I do-the-Believe*," contented with a creed, a form of worship, a religious life "without the power of godliness," which turns out to be a Religion without Morality! And they would be offended if you told them they were without true Religion.

Then there are those who have naturally small Veneration, large self-esteem, and tremendous firmness and high conscientiousness, and they are very independent, self-asserting, strong-willed people, naturally, who want Morality, but don't care about religion much. They consider religion *superstition, a vain childish weakness*, a jangle of nonsense for paying priests and clergymen.

The two positions taken by the "*I do-the-right*," and "*I do-the-Believe*," are both false. For there can be no *true religion* in a man or woman without morality, and there can be no *true morality* without genuine religion. The morality contended for above, as "moral perfection," although

it would improve society very considerably, it can have no proper standard of morality, with the force of the Law of God and the precepts of the Gospel, for each is left to his own standard, or conception of "fairness for unfairness, Kindness for selfishness, tenderness for roughness, and rightness for wrongness." It can have nothing of the motive-power of the true Christian and it can never raise society above its own level.

"*I do-the-Right*" sounds right, but it may be wrong.

Of course, I wish to carry such honorably-minded men and women (I speak sincerely) with me by the strength of truth and reason, not for the sake of party interests for I have none, but for the sake of their own best interests. While I wish to enlighten the "*I do-the-believe*," as not believing at all.

I am a firm believer in the necessity of having something stronger than "human resolutions and utilitarian motives" for effecting the amelioration and happiness and upward progress of society. I think all human goodness of the purest and higest order is a *divine Inspiration*, or *divine emanation*. And in addition to this, we need a *perfect model* constantly kept before us.

To the former conviction—a divine inspiration or emanation, I have been brought through deep personal experience; and to the latter—a perfect model constantly required, I have been brought from a well-known law of nature—the law of imitation, for man is an imitative being all his life through—from his cradle to his dying bed.

Now we have both these wants supplied in the glorious Gospel,—*faith in it*, brings the former—a *divine emanation* into the soul, a *divine inspiration*, if ever there was one, breathing the life of God into the soul of man and his image anew into it, and JESUS CHRIST is *the perfect model* it sets before us, that we may grow up into Him—the *beau ideal* of the race.

I will give here three reasons to prove that something stronger than "human resolution and utilitarian motives" are needed for the upward progress of Society, such as is urgently required.

These three reasons are based on the Dictates of Reason, on Observation, and Experience.

The *first reason*, showing the necessity of something stronger than "human resolution and utilitarian motives"—even a *divine emanation* or *divine inspiration* as necessary for attaining to virtue or the highest morality, is derived from the enlightened dictates of human Reason, proved by the most enlightened philosophers of antiquity.

Socrates, the prince of ancient philosophers, says, "Wheresoever virtue comes, it is the fruit of a divine dispensation."

Plato, his illustrious pupil, says, "Virtue is not to be taught but by divine instruction."

Seneca, the greatest of heathen moralists, says, "Are you surprised that men should approach to the Gods? It is God that comes to man, nay which is yet more he enters into him, for no man can become virtuous but by divine assistance."

Of course it is well known these men had a very exalted conception of

virtue. They regarded it as partaking of the nature of the immortal gods, which conception of virtue harmonizes exactly with the *Faith of the Gospel*, which works by love, and purifies the heart, and makes us partakers of the Divine nature.

Simplicius, the noble Roman, says: "This I say Lucilius, a holy spirit dwelleth within us, of our good and evil works the observer and guardian. As we treat him, so he treateth us, and no man is good except God be with him. Can any rise above external fortimes unless by his aid? He it is from whom every good man receiveth both honorable and upright purpose."

Cicero says, "No man can attain to excellence without a certain divine inspiration."

It would be easy to multiply similar testimonies, to prove how much the deep thinkers in ancient times, from the light of Reason and their own experience perceived the necessity of a divine power for attaining a high moral life and character. Just listen to this remarkable prayer of Simplicius: "I pray thee O Lord, as the Father and guide of reason so to co-operate with us, as to purge us from all carnal and brutish affections, that we may be enabled to act according to the dictates of reason and attain to the true knowledge of thyself."

These statements prove what the noblest of men felt and experienced in ancient times, and what the best of men feel and experience in modern times, not any *superstition*, but the very reverse the dictates of enlightened reason under high culture.

(2.) *Observation proves it.* What are all the efforts of moral reformers worth? Who has not found in their efforts to reclaim "drunkards," and the "profane," and the "licentious," that their best advices and precepts, and their good example are always useless, and the resolutions of the drunkard to be a total abstainer are soon broken, and hopes raised soon disappointed. Therefore something stronger than "human resolutions and utilitarian motives" are needed to effect the amelioration of human society.

(3.) *Experience proves it.* Who has not found how easy his resolutions give way, how much he falls short of his good intentions, and how necessary a strength stronger than his own is needed to overcome evil?

Even a heathen moralist could say, "*Video bonum, sed sequor malum.*" (I see what is good, but I follow what is bad.)

"*Behold I am vile*," says Job, when he got a right view of himself. "*I was alive*," said Paul, "without the law once," I entertained high views of my character, but when the commandment came—'Thou shalt not covet'—cherish evil desire, sin revived." He felt the opposition of his rebellious heart against the commandment, "and I died,"—lost all hope in himself as a perfect man, as he formerly thought he was. "The Law of the Lord is perfect." It cannot be lowered to meet our imperfections, because it is immutable, like its author. Therefore we need a perfect righteousness to stand to our account, and to trust in before God, to be justified in his sight and be accepted before him, as Paul learnt and found, and it is the LORD OUR RIGHTEOUSNESS within us as fallen creatures, that

produces both the aim and the attainment of a righteousness of a truly divine nature within us, as Paul found, and all true believers in Christ find.

> "The transformation of apostate man, from fool to wise,
> From earthly to divine, is work for Him
> That made Him!"

As long as men compare themselves among themselves, they come to wrong conclusions, because the Standard is wrong. It is a Standard of their own making, the result of their imperfect conceptions, and not God's Standard—His holy and perfect law, which requires supreme love from us in the heart to God, and sincere love in our hearts towards our fellow-creatures, and this high standard can never be reached by mere human "resolutions and utilitarian motives." And therefore moral perfection in its right sense can never be attained in this way much less "progression in moral perfection." A close scrutiny of our inward feelings and motives will disclose much that is at fault, much that is selfish and false, cruel and base, and whoever has not perceived such things within him is blind. For "the" human "heart,"—notwithstanding its perceptions of the true, the good, the pure, the praiseworthy and the upright—as drawn by the pencil of inspiration,—"is deceitful above all things and desperately wicked, who can know it?" The question remains unanswered by all except by God Himself—"*I the Lord search the heart, I try the reins, (the thoughts) even to give every man according to his ways, and according to the fruit of his doings.*"—(Jer. 17-9.)

All our thoughts and ways are inspected by the eye of omniscience now, and will witness *for* us or *against* us at the day of judgment, and decide our destiny then. All of us will be tried by the requirements of the Gospel in that day. The new heart, the right spirit, the work of faith, the labor of love will be required. A much higher character than many imagine, a much loftier morality than the "*I do-the-right*" have ever dreamed of, will be required to *evidence* that we have improved our state of PROBATION of privilege, and responsibility in this life.

Our Individual Progression in Moral Perfection,

through faith in God's infinite love and resemblance to Christ, is absolutely required, not only for the good of others, and the amelioration of the race, but for our own personal good and progress.

Oh, this is a subject of the deepest importance and not half understood.

Neither the "*I do-the-right*," or morality without religion, nor the "*I do-the-believe*"—religion without morality will meet the demands that will justly be required from us at the *last day*, in that *holy transformation of Character which it is the privilege, as well as the duty of every one to attain now*, in the state of PROBATION we are placed under the gospel dispensation. "For God will render to every man according to his works; to them who by patience in well-doing seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey

the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil; but glory and honor, and peace to every man that worketh good." The Amelioration of the race therefore springs out of the Amelioration of each individual in the race, and it is not a matter of mere sentiment to desire it, but a matter of stern necessity in each of us to acquire it. To "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

I have enunciated just now some of the deepest and most solemn and momentous matters that we could think of, affecting the great and decisive principles of the final judgment, which would require extended consideration, and are well deserving of it, but my limits will not allow me at present to go into them.

I wish to present another contrast between the two opposites now under consideration—the "*I do-the-right*" and the "*I do-the-believe*," whereby will be seen the disadvantage of the former in contrast to the latter. Having seen the "*I do-the-believe*" in a false position, justice demands that it should be seen in its right and proper position. And as the "*I do-the-right*" has been proved deficient and inadequate for effecting the upward progress of mankind because "human resolutions and utilitarian motives" cannot cope with the difficulties of the case, for the reasons stated; I will now show how the "*I do-the-right* is still more the "*I do the-wrong*" with respect to Religion, in order that those who hold by this principle may see their errors, and those who hold by the "*I do-the-believe*" may see they are in the right.

The phrase "*I do-the-right*" sounds right, but sounds sometimes deceive us, as well as sights. It may prove the reverse—"*I do-the-wrong*." And I am anxious to gain over these well-meaning philanthropists and moral reformers. I believe they are sincere well-wishers of the human family. We are all agreed upon the *desirableness* of the amelioration of human society, and for more human happiness, for there is great need for both. We are all agreed upon the *principle* as the right principle by which moral elevation is to be secured, viz., *Individual progression in moral perfection*." The difference, therefore, between the New School of Philosophy, headed by the great and large-hearted M. Comte, along with the earnest leaders of the "Modern Thought," and my co-religionists, is narrowed to a *point*, viz., They leave out "*faith in God*," we hold by "*faith in God*." They place confidence in themselves. We place our confidence in God. They separate religion from morality. We connect morality with religion, because Our faith in God's infinite love makes us love our fellow-men better than we otherwise would. A Christian could no more live the natural life without life, than he could live the religious life without *faith in God*, and we hold to it, because we believe there can be no progression in moral perfection without *faith in God*. *Faith in God* is our sheet anchor?

When the "*I do-the-right*" is regarded in itself of course it is right, but when regarded in certain relations it will be found to be wrong.

Paradoxical as this may seem, it can be easily proved.

It has often proved so in the experience of myriads, both in the ordin-

ary affairs of life and in the higher concerns of religion—so much depends as every one knows, upon time and circumstances to alter entirely the nature of things. But there is another ground on which to place this "*I do-the-right*," and it turns out to be the reverse, "*I do-the-wrong*, when, what we think in our mind is right and do it, and we have been wrong in our thinking altogether. Suppose we are on a journey and take the wrong road, our thinking it the right road will not make it right, for every advance we make removes us further away from the end of our journey, if we have taken quite the opposite direction, and made a blunder; as I dare say we have all done when two cross roads meet and we take the wrong road.

SOME OF THE WRONG DIRECTIONS OF THE "I DO-THE-RIGHT" IN CONNECTION WITH RELIGION.

(1.) When the "I do-the-right Invades the Heart Before Conversion.

The "*I do-the-right*" then says—"I must get into a better state before coming to Christ and believing in Him as my Saviour, I must feel better first, pray more, and do better, reform my life and conduct, and become holier." This was what John Bunyan did for a long time before he saw "grace abounding, to the chief of sinners." And this is the reason he placed the "wicket gate" at the commencement of his pilgrimage from the city of destruction to the celestial city, instead of placing the CROSS of Christ as the starting point, where all true religion begins.

The "*I do-the-right*" is a great obstacle in the way to Christ. It is the natural language of the human heart, under convictions of sin and concern about the soul's salvation. It always cries out like the Philippian jailer, "What must I *do* to be saved?"

"*I do-the-believe*," or grace in the heart, says, "Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation." (Is. xii., 2.) "Though He slay me yet I will trust in Him." (Job xiii., 15.) In the New Testament the "*I do-the-believe*" says: "I know in whom I have believed, and I am persuaded He is able to keep that which I have committed unto Him against that day." (II. Tim. i., 12.) "Yea, doubtless, and I count all things but loss (worthless) in comparison of the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him, not having my own righteousness, which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith (or upon faith) that I may know Him and the power of His resurrection and the fellowship of His sufferings being made conformable unto His death." But Paul does not rest with the "*I do-the-believe*," it is a *living principle* of "progression in moral perfection" with him. "Not as though I were already perfect"— . . . . "but this one thing I do, forgetting those things which are behind and reaching forth unto those which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." (Phil. iii., 8, 9, 10, 12, 13, 14.)

Here is the difference between them. The "*I do-the-believe*" comes first, the "*I do-the-right*" comes afterwards; but the uninitiated in the Gospel reverses the order, tries the "*I do-the-right*" FIRST, and wants to do the "*I do-the-believe*" afterwards, and therefore it is wrong placed. It tries to be the *man*, before it is the *child*, or as though you might look for a crop of golden grain before the seed is sown in your farm. It is putting the effect before the cause, and makes the "*I do-the-right*" become the "*I do-the-wrong*." "We are saved by grace through faith," and "not by works," although faith without works, as the product of faith, is dead—inoperative and of no use.

(2.) "I do-the-right" is stone-blind, whereas "I do-the-believe" has clear visions.

The "*I do-the-right*" is very exact about *equivalents*. It must have the full amount paid before it will trust any one, and then it trusts most cordially up to the exact amount paid, it is so just it will not trust the buyer with his goods a single cent beyond, and it does not ask favors from any one, nor will it be indebted to God! It cannot, therefore, see how it can be justified through another's substitution and righteousness, or comprehend how God can be justified in justifying any one in that way.

The "*I do-the-right*" does not wish to be under obligations to any one, and that is an honorable spirit, but it may be full of pride and self-sufficiency. We are all dependent less or more upon one another in this world, and most of all dependent upon God—"in Him we live and move and have our being." And when this spirit of independence is carried into religion, it savors of presumption and pride, and "God resisteth the proud, but He giveth grace to the humble."

The first lesson the Gospel teaches is humility. And where there is no humility, there can be no self-knowledge of personal deficiency, and every such person is a fool, if he only knew it.

The "*I do-the-right*," who looks so much at equivalents, can neither be kind nor generous, nor love God supremely, nor his neighbor as himself, which are the equivalents God requires *from him*, and because he has failed to give them God provides salvation for him, at the expense of an infinite sacrifice, and an infinite equivalent, to which all must be indebted or be lost.

The "*I do-the-right*" is "*righteous over-much*" when he seeks to be justified by what condemns him. It is nothing but ignorance, and arises from a false estimate of himself. "We have all sinned and come short of the glory of God." But the self-righteous man does not think himself *unrighteous*, and this is his mistake, and the strongest proof that the "*I do-the-right*" is the "I do-the-wrong." Like the self-righteous Jews "who went about to establish a righteousness of their own, not submitting themselves to the righteousness of God," as revealed in the Gospel. The "I do-the-right" seeks to justify himself by a righteousness of his own. Whereas the "*I do-the-believe*," conscious of guilt, and alarmed at his state as under con-

demnation, and exposed to the curse of a violated law, he is humbled before God, and cries for mercy, saying with the penitent publican, "God be merciful to me a sinner," and willingly accepts the gift of God—the righteousness of God by faith, which brings *eternal life*. And he determines to know nothing in this great matter, but "Jesus Christ and Him crucified," and says with a grateful heart:

Oh my Redeemer for me was slain,
He bringeth me forgiveness and release,
His death has ransomed me to God again,
And now my heart can rest in perfect peace.
Still more and more do Thou my soul redeem
From every bondage, set me wholly free,
Though evil oft the mightiest foe may seem,
Still make me more than conqueror in Thee!

Without going further into this interesting and important subject, any one can see at a glance the striking difference between the two principles stated from the illustrations given of them. They are as opposite as the "poles asunder." And it is in the evolution and development of faith in God—living under the practical influence of the Gospel, and growing up in likeness to Christ, that "INDIVIDUAL PROGRESSION IN MORAL PERFECTION" is to be attained, human society perfected, and all that we wish accomplished.

But mark not by the "*I do-the-believe*," who makes no progress except in a retrograde motion—going backwards. And herein is the need we all have of the Holy Spirit to quicken, strengthen, and establish us in faith and holiness. The need of a good Gospel ministry—an ordinance of God for the perfecting of the saints, and for the edifying of the body of Christ. The need of the "communion of saints," so well adapted to our social nature, for strengthening, comforting and advancing believers in the divine life. The need of the daily reading of the holy inspired Book of God, that the Word of Christ may dwell in us richly in all wisdom and spiritual understanding. The need of active personal efforts for the salvation of souls perishing for lack of knowledge around us, and in heathen lands. The need of watchfulness and prayer, and fellowship with God.—And all with a view to INDIVIDUAL PROGRESSION IN MORAL PERFECTION FOR THE AMELIORATION OF MANKIND.

Oh for a mighty faith in God! Oh for a mighty outpouring of the Holy Spirit from on high! Oh for deep yearning compassion for the perishing! Oh for the conversion of the world to Christ! Oh that this may be the great *event* of our age! All things are ready. "God is waiting to be gracious at the voice of our cry." Let the watchmen on Zion's walls awake to their high and responsible duty in these critical and eventful times, and be clothed with salvation, that the saints of God may shout aloud for joy! Let the *people of God* awake to their responsibility and to prayer, and give God no rest till He establish and make Jerusalem a praise in the earth! God is ready! Are we ready? He is waiting till we are ready.

What is wanted above every thing else, in the present transition-state of society is, *a fuller and higher development of Christian character.* More of the "mind that was in Christ," our Divine master, more fidelity towards one another, and more of the meekness, and gentleness of Christ, more of the distinguishing virtues of our heaven born faith, and more of the divinely formed graces of the Holy Spirit. This will do more to refute Infidelity and Atheism than hundreds of volumes on the evidences of Christianity. It is by the *living* power of Faith in God, and by a *living likeness* to Christ in our dispositions and in the fulfilment of all our duties—realizing that we are blood-bought, that we are not our own but Christ's, and doing everything as unto the Lord, and glorifying God in our bodies and in our spirits which are His, as those who are in the world, and yet not of the world, who have the highest motives to incite us, and the irresistible love of Christ to constrain us, not to live to ourselves, but unto Him who has died for us, and by proving that we are personally conscious of the exalted dignity and the deep responsibility of the "name of Him by which we are named," in the midst of those who are either denying Him or despising Him—that pure and undefiled Religion is to be *revived* in the *churches* and the world be converted from the error of its ways to God.

In travelling through noble America and lovely Canada, I have been delighted to see so much deep earnest faith in God and exemplary piety among all denominations of Christians, and I feel an assurance strongly in my mind that the time is not far distant when the windows of heaven shall be opened and blessings shall be poured out until there be not room enough to receive them. *Earnest, believing, united prayer for it* is all that is needed to accomplish it, with, of course all that earnest, believing, united prayer *comprizes*—faith in God's promises and unreserved consecration to his service. For He has said, "According to your faith be unto you." "I will yet for this be inquired of by the house of Israel to do it for them." "Bring ye all the tithes into the storehouse, that there may be meat in mine house and PROVE me now herewith," saith the Lord of hosts, "*If I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it.*" Presenting to our view

> "Scenes surpassing fable, and yet true,
> Scenes of accomplished bliss, which who can see
> Though e'en in distant prospect, and not feel
> His soul refreshed with foretaste of the joy."

ADDENDUM.

To the Reader.

The question how far this book answers to its title, I must leave with the judgment of my respected readers.

I here subjoin a brief summary and raise a question. The preceding argument is this: First—The Great want of the age I have stated to be this—"To banish all existing evils from society, turn every curse into a blessing, and make every one truly happy." No one will dispute this position, as this is what every one wishes, and enough has been advanced to show what the evils are that require to be removed from the reviews taken of the age we live in, in connection with error, sin and misery. Second—The Remedy proposed, I have stated to be "Individual progression in moral perfection from supreme love to God, and sincere love to our fellow-men for the amelioration of mankind," and this no one will dispute, since all are agreed about its desirableness and upon moral progression as its basis. Third—The means whereby it is to be attained I have endeavored to show, consists in the *underlying principle* of *Faith in* the infinite love of God in Christ and *likeness to Him*, for securing moral perfection and true happiness to the race.

Now I wish to raise a question. My argument is only half got through. The practical working of it out is yet to be filled in. Matters of deepest interest and of the very greatest importance are yet to be taken up. Never was there an age in the world's history more critical and more perillous, especially to the young—our only hope for the future is in them, and I want to instruct them in the precious teaching of the Great Teacher. What, then, is to be done?—Not wishing to make an expensive book, my limits prevented me from doubling it in size and price. The only alternative is to write another, as a companion volume, same size and form, which could be appropriately called,

"THE GREAT REMEDY FOR ALL THE WANTS OF OUR AGE."

Well, I am willing to undertake it if you will all help me to get a *speedy sale* and wide circulation for this volume. *Now will you do it?* That is the question I raise, and I wait your response. Tell me how you like this work. In the *next*, I will use the *simplest words possible*, and adapt it to the capacity of the young, whom we must care for *in these "perilous times"* with *extra care.*

Orders for this volume, with the name and address, to be sent to me—Rev. R. H. Craig, 175 John street, London, Ontario, with remittance of $1.50 each, for the number of volumes which will be forwarded, *post free.* A subscription list for the second volume will be opened like the first for $1.25 to subscribers, paid on completion. Never was there more need for Christian effort than at present to rectify error and advance the saving Truth, and therefore I appeal to the friends of Jesus and the lovers of progress for their help in the reading country of lovely Canada.

CONTENTS.

THE GREAT WANT OF THE AGE, being viewed as this—"*To banish all existing evils from society, turn every curse into a blessing, and make every one truly happy.*"—The question wherein true happiness consists and how it is to be attained is gone into, and the plan whereby the amelioration of the race is to be accomplished is summed up in this—"*Individual progression in moral perfection as its basis—from supreme love to God and sincere love to our fellowmen, as its motive—and the amelioration of mankind as its end.*" (pp. 4-12.)

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II. THE SYSTEM OF ATHEISM—regarded as a barrier to progress, proved to be absurd, and must be got rid of. Its various phases exposed and proved to be untenable and insufficient to meet the want of the age, viz., Antitheism, Pantheism, Material Atheism, Secularism, Positivism, and Agnosticism. (p. 65-78.)

III. THE BEING AND BENIGNITY OF GOD—established on seven rational and scientific grounds, viz., (1) Causation. (2) Design in nature. (3) Human Consciousness. (4) Universal History. (5) Conscience. (6) Providence and prayer. (7) Experience. *The doctrine of Final Causes* gone thoroughly into in this section under proofs of design in nature—a subject of great importance under a new light. (See p. 83 91)

The fountain of all goodness and happiness being in God—this section is deserving of earnest study, extending from page 78 to page 116.

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(2) THE AWFUL CONSEQUENCES that followed in Heaven and on earth. Expulsion of the rebel angels from heaven. Satan enters Paradise as a thief and a murderer—the fall and its consequences.—p. 175-184.

(3) THE DIVINE REMEDY by the Interposition of the Second Adam, the Lord from heaven.—p. 184-196. [4] MAN'S NEW MORAL CONDITIONS superior now to what they were before the Fall of Man.—p. 196. [5] GLORIOUS RESULTS. -p. 201. [6] IMPORTANT LESSONS affecting men and angels.—p. 207. [7] THE UNFOLDING OF THE PLAN.—p. 224. QUESTION, *How does the means proposed meet the end required? Is the book true to its Title?* See Addendum.—p. 234.

ERRATA.

Will the reader correct the following typographical errors :—

Page 9, instead of "mortal," read *moral*, in the quotation from Charles Dickens—"Can this eventful life no moral teach?"

Page 15, instead of "congress," read *concourse* of brainless atoms. Near the bottom of same page, instead of "an infinitum," read *ad* infinitum.

Page 16, instead of "Maker," read *make*, in the quotation—"'Tis immortality deciphers man, and explains the mysteries of his make." Line 25.

Page 34, at the bottom, the words omitted—"great borrowers"—supply.

Page 46, read *know*, instead of "known," 19th line.

Page 57, connect the 29th line with the 31st, and the 30th line with the 32nd, and read—"Apathy and indifference to it is the worst feature in it. 2. This fearful crime of indifference to the present low state of religion, and unconcern about it," &c.

Page 113, in the last line of Theodore Parker's poetic effusion, instead of "the God," read *the good.*

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